AN

INTRODUCTION

TO THE

KNOWLEDGE

OF THE

ANTIQUITIES OF ROME.

PRICE 3s. NEATLY BOUND.

AN

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TO THE

KNOWLEDGE

OF THE

ANTIQUITIES OF ROME.

FOR THE

USE OF SCHOOLS.

Terrarum Dea Gentiumque Roma,
Cui par eſt nihil, et nihil ſecundum.

MARTIAL.

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PREFACE.

THAT a work of this nature, in its preſent ſize, has long been wanted, is univerſally acknowledged; and its never having been attempted before, can only be attributed to the drudgery of the taſk, and want of time in thoſe capable of undertaking it.

THE neceſſity of ſuch a work, for rendering the ſtudy of the Claſſics eaſy to youth, is evident from the many books written upon the ſubject, at various times, and in various languages: amongſt others, that of Dr. KENNETT, in our own language, is certainly a work of great learning and merit: but as it is better calcu-

lated for men, and is in many respects too prolix for youth, (besides the price of the book, which prevents its general introduction into our schools) the author thought he could not do a more acceptable service to the public, than in compiling a less expensive work, which might render the path of learning smooth and easy. He does not intend it as a complete book upon the subject, but, as his title expresses it, an "INTRODUCTION;" in which he has studied perspicuity, utility, and conciseness: how far he has succeeded, he leaves the work to speak for itself.

CON-

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Of the Implements of Husbandry.

ANTIQUITIES
OF
ROME.

THE Romans are ſaid to be the descendants of Æneas, a Trojan prince, the ſon of Anchiſes and Venus; for it is related, that after the deſtruction of Troy, Æneas fled into Italy, and obtained in marriage Lavinia, the daughter of Latinus, king of the Aborigines, or firſt inhabitants of the country. From the name of this king, the people were called Latins. A. M. 2871. Juſtin. lib. 43. cap. 1.

ÆNEAS built a city, called Lavinium, in honour of his wife, and removed thither from Laurentum. After his death, his ſon Aſcanius built a new city, on mount Albanus, which Liv. lib. 1. cap. 1. Cap. 3.

was called Alba Longa, from its ſituation. From the kings of Alba, deſcended Romulus and Remus, the founders of the Roman empire.

Virg. Æ. 1, 278. Livius, lib. 1.

ROMULUS and Remus were twin-brothers, ſons of Rhea Sylvia, by Mars, who, as hiſtory relates, carried on a ſecret correſpondence with this veſtal, who was the daughter of Numitor, the laſt king of Alba.

A. M. 3284. Juſtin. lib. 43. cap. 2.

AMULIUS, the laſt king but one, jealous of the power of his elder brother, rebelled againſt him, drove him from the throne, and the better to ſecure the ſovereign power to himſelf and poſterity, obliged his brother's daughter, Rhea Sylvia, to take the habit of a veſtal virgin, depriving her by this means of all hopes of iſſue.

Plut. in Rom.

As ſoon as ſhe was diſcovered to be pregnant, he ordered her to be put to death; but, by the interceſſion of Atho,

Atho, his daughter, he changed her ſentence to impriſonment.

When the children were born, he ordered them to be deſtroyed; accordingly they were thrown into the Tiber; whence they were taken by Fauſtulus, the king's ſhepherd, who, ignorant of the royal command, carried them home, and brought them up as his own children.

Liv. lib. 1. cap. 4.

It is related by Florus, and other reſpectable authorities, that they were brought up by a ſhe wolf; which circumſtance was ſo ſtrongly eſtabliſhed, that it was always expreſſed upon the moſt ancient medals, &c. of the Romans.

Florus, lib. 1. cap. 1. Virg. Æ. 1. 279. Juſtin. lib. 43. cap. 2. Dion.

When the children were grown up, and had been informed of their exalted birth, they held a conſultation, and gaining over to their party a number of diſaffected citizens, contrived

Juſtin. lib. 43. cap. 2.

to ſeize Amulius, and reſtore Numitor, their grandfather, to the throne of Alba.

At the ſame time they reſolved to build a city for themſelves; therefore, after having conſulted the Augurs, as to the ſpot on which it ſhould be built, they marked out the place for the wall, by ploughing up the ground, and lifting the plough over the place intended for the gate. Hence Porta, a gate, is derived a portando, from lifting or carrying the plough. This cuſtom is fully deſcribed by Cato, and is alſo alluded to by Virgil.

Cic. lib. 1. de divinat.

Cato, in Fragm. Æn. 5, 755.

The like cuſtom was alſo uſed in demoliſhing a city, when taken from the enemy, as is plainly underſtood by that paſſage of Horace,

——"*urbibus ultimus*
"*Stetere cauſæ, &c.*"

Lib. 1. Od. 16.

A diſagreement happening between the brothers, Remus ridiculing the lowneſs of the wall, and leaping over it, is ſuppoſed to have been ſlain by Romulus. Florus, l. 1. cap. 1.

CHAP. I.

SECT. I.

ROMULUS,

FIRST KING OF ROME.

Ante C. 753. U.C. 1.

THE whole power now resting in the hands of Romulus, he gave the city his own name, and consecrated it to the god Mars. In order to people his new city, he opened an asylum near the Tarpeian fortress. In this sanctuary, he offered protection to persons of every description, who fled thither. Upon which a number of persons resorted to Rome from divers countries: hence arose the Roman

Liv. lib. 1. cap. 7.

Plutar. in Rom.

Flor. lib. 1. cap. 1.

Roman empire, and the conquerors of the world.

BEING in want of wives, they invited the Sabines to the public games, and whilst they were intent on what was acting, the Romans stole away their daughters: of which more hereafter. Liv. lib. I. cap. 9.

THIS conduct involved them in several wars with the neighbouring nations, in most of which they were victorious. Flor. lib. I. cap. I.

WHEN peace was restored, Romulus employed himself in perfecting the government, and improving the city.

HE divided his subjects into Patricians and Plebeians. Out of the former he chose 100 men to assist him in the administration of public affairs; which number he called a Senate, Plutar. in Rom.

nate, and the members of it Patres Conſcripti.

Plutar. in Rom.

He is ſaid to have inſtituted ſeveral feſtivals, as the Carmentalia, Matronalia, Palilia, Lupercalia, Conſualia, &c. of which we ſhall treat in the courſe of the work.

He divided the people into tribes, Curiæ, and Decuriæ; he alſo appointed 300 young men, called Celeres, to guard his perſon, and 12 Lictors to attend him.

Liv. lib. 1. cap. 16.

Plutar. in Rom.

Flor. lib. 1.

At length he ſuddenly diſappeared in a ſtorm of thunder and lightning; and it was reported that he was taken up to heaven. After this, he was worſhipped as a god, under the name of Quirinus.

NUMA

NUMA POMPILIUS,

SECOND KING OF ROME.

Ante C. 714. U.C. 39.

NUMA Pompilius, ſucceeding Romulus, introduced religion amongſt a people, who were little better than barbarians.

Liv. lib. 1. cap. 19. Flor. lib. 1. cap. 2. cap. 8.

He appointed a high prieſt of Jupiter, called Pontifex, alſo two Flamines, one for Mars, the other for Romulus, he likewiſe appointed the Veſtal Virgins, whoſe office was to attend the rites of Veſta, and take care of the ſacred fire. The Salii and Feciales alſo owe their origin to Numa; they were prieſts of Mars. The word Salii is derived a ſaliendo; becauſe they always danced along, when they went in proceſſion; the derivation of the word Feciales remains doubtful.

Plutar. Liv. lib. 1. cap. 20. Flor. lib. 1. cap. 2.

Plutar. in Numa.

THE Salii were to carry the ſacred bucklers, called Ancilia, and the Feciales were to judge concerning the equity of the war, and to proclaim it.

Liv. 1. 21.

Plutar. in Numa.

Liv. lib. 1. cap. 20.

NUMA alſo appointed a yearly feſtival to the goddeſs *Faith*, and built a temple to her honour. He dedicated an altar to Jupiter Elicius, inſtituted various ſacrifices, and eſtabliſhed places for offering them in.

Plutar. in Numa.

AFTER a long life, ſpent in ſtudying the welfare of his ſubjects, he died, and his books of religious ceremonies were buried with him, according to his own order.

TULLUS

TULLUS HOSTILIUS,

THIRD KING OF ROME.

Ante C. 671. U.C. 82.

TULLUS Hoſtilius, a bold and enterprizing prince, ſucceeded Numa. He taught the youth the uſe of arms, that they might be the better able to defend themſelves againſt an enemy: he was engaged in ſeveral wars, but nothing memorable is related concerning his victories. Liv. lib. 1. cap. 22.

He appointed two magiſtrates, called Duumviri, as judges in criminal matters. Under him, the city was enlarged, by taking in Mount Cælius. Liv. lib. 1. cap. 26. Cap. 30.

At the latter end of his reign, Rome was greatly troubled with plagues and famines, and exceedingly terrified with prodigies. The king Cap. 31.

accordingly resolved to renew all the religious ceremonies of Numa, which till then he had little regarded. It is related, that searching the register of Numa, he discovered that certain sacrifices had been yearly offered up by that king to Jupiter Elicius, and he shut himself up to perform the same; but not offering them in a proper manner, he was consumed by lightning.

Liv. lib. I. cap. 31.

ANCUS

ANCUS MARCIUS,

FOURTH KING OF ROME.

Ante C. 639. U. C. 114.

ANCUS Marcius was the grandſon of Numa Pompilius, and much of the ſame diſpoſition; he uſed his utmoſt endeavours to revive the religion and ceremonies of his grandfather's reign.

Liv. lib. 1. cap. 32.

He rebuilt the temple of Jupiter Feretrius, and enlarged his dominions by fortifying the hill Janiculum, and uniting it to the city by a bridge over the Tiber.

Flor. lib. 1. cap. 4.

He was engaged in ſeveral wars with the Latins, Fidenates, Veientes, Volſci, and the Sabines; from the firſt, he took Politorium, and the latter were ſubdued.

He

He enclosed the Aventine Hill, and extended his dominions as far as the sea. He reigned 24 years, enriching his subjects, and improving the city, and was inferior to none of the former kings in the arts of peace and war.

Liv. lib. 1. cap. 35.

TARQUINIUS PRISCUS,

FIFTH KING OF ROME.

Ante C. 615. U. C. 138.

TARQUIN was of Greek extraction; he raised the credit of augury, increased the senate, by adding 100 persons of the best plebeian families, and as the first senators created by Romulus were called Patres Conscripti, these were named Senatores minorum gentium, or Senators of a lower rank;

Flor. lib. 1. cap. 5. Liv. lib. 1. cap. 35.

rank; but their authority was equal to that of the others.

He was the firſt who had the honours of a grand triumph, the magnificence of which he inſtituted. Liv. lib. 1. cap. 37. Flor. lib. 1. cap. 5.

He alſo appointed the ſenatorial chairs to be made of ivory, and regulated the habits of the Roman knights, that they might be diſtinguiſhed from other claſſes of ſoldiers.

He greatly adorned the city by many ſtately edifices, rebuilt the walls, fortified the Forum, and is ſaid to have inſtituted the famous Roman games.

He alſo introduced ſo many ornaments in public and private uſe, that he may be ſaid to have been the firſt who departed from the Roman ſimplicity, and added dignity and grace to the empire. He was at laſt murdered Flor. lib. 1. cap. 5. Liv. lib. 1. cap. 40.

dered by perſons employed by the two ſons of Ancus Marcius.

SERVIUS TULLIUS,

SIXTH KING OF ROME.

Ante C. 577.
U. C. 176.

Liv. lib. 1. cap. 39.

SERVIUS Tullius, the ſon of a captive, whom Tarquin brought from Corniculum, ſucceeded to the throne. He was choſen by the ſuffrages of the people, contrary to the due form; at which the ſenate took umbrage, and for ſome time refuſed to ratify the election.

Cap. 42.

He inſtituted the Cenſus, or ſurvey of the Roman people, and their eſtates, that

that he might be enabled to tax every one according to his ability. The word Cenſus is derived from Cenſeo, which ſignifies to rate or tax. This ſurvey was made every five years in the field of Mars, at which time a general ſacrifice of expiation and purification of the people was alſo made. Cap. 44.

SERVIUS Tullius was the firſt who coined money, which he impreſſed with the image of a ſheep, for which reaſon it was called Pecunia, from Pecus, a ſheep. He inſtituted the Comitia Centuriata, cauſed the Latins to build a temple in honour of Diana, and had likewiſe two temples built to Fortune. Plin. N. Hiſt. lib. 33. cap. 3. Plutar. in Publico.

TOWARDS the end of his reign, he had an intention of laying down the kingly authority, and reſtoring abſolute liberty; for which purpoſe he was preparing a plan, but was murdered before

Liv. lib. 1. cap. 48.

Ovid. Faſt. 6. 603.

before its accompliſhment by Lucius Tarquinius Superbus, who threw him down the ſtairs of the Senate Houſe: and ſo wicked was his own daughter Tullia, who had married Tarquin, that when ſhe ſaw her father weltering in his blood, in the ſtreet, ſhe ordered her charioteer (who, amazed at the ſight, would have turned aſide) to drive ſtrait on, which he did over the body of her aged father.

TAR-

TARQUINIUS SUPERBUS,

SEVENTH KING OF ROME.

Ante C. 533. U. C. 220.

TARQUIN, ſirnamed Superbus the Proud, on account of his haughty behaviour, was the ſeventh and laſt king. He took poſſeſſion of the throne, without any election; and, as he obtained it by murder, ſo he maintained it by tyranny and cruelty. By theſe means having very much leſſened the ſenate, he reſolved to chuſe none in their room, that he might reign in a more deſpotic manner.

Liv. lib. 1. cap. 49.

Florus, lib. 1. cap. 7.

He began a war with the Volſci, which laſted above two hundred years after his time. With the value of the ſpoils taken from the Volſci, he built a very magnificent temple to Jupiter. He ſuperintended the work himſelf, attended

tended by his ſoldiers to guard him; ſo much was he deteſted by all his ſubjects. At length a circumſtance happened, which intirely rouſed the people. Sextus, his ſon, falling in love with Lucretia, the wife of Collatinus, (a ſenator of one of the nobleſt families in Rome) went to his houſe, while he was at the camp; and being hoſpitably entertained by the lady, he conceived the deteſtable deſign of injuring his friend, by offering violence to his wife; which he executed by entering her chamber in the middle of the night.

Liv. lib. 1. cap. 57.

LUCRETIA, after this diſhonour, ſent haſtily for her father and huſband, and informing them of the tranſaction, intreated them to revenge her cauſe; then ſtabbed herſelf, as the ſtrongeſt proof of her innocence. This was the means of ſtirring up the people, with Brutus at their head, to aſſert their own liberty, at the ſame time that they revenged

Liv. lib. 1. cap. 58.

Florus, lib. 1. cap. 7.

venged the violated chaſtity of Lucretia. Accordingly the king and his whole family were expelled, and inſtead of a monarchical government, a free republic was eſtabliſhed. Liv. lib. 1. cap. 60.

II.

OF CONSULS.

Ante C. 508. U. C. 245.

THE kings being driven from the throne, on account of their tyranny and injuſtice, the conſular government was inſtituted; under which (with ſome interruptions) Rome, enjoying every kind of proſperity, flouriſhed until the time of the Cæſars. Liv. lib. 1. cap. 60.

INSTEAD of a king, they created two conſuls, that if one ſhould be in-

Eutrop. lib. I.

clined to commit any injuſtice, the other, having equal power, might check him. It was alſo judged expedient, that their office ſhould continue but for a year, during which time they had all the external marks of ſovereign power, as the Prætexta, or robe edged with purple; the Sella Curulis, or ivory chairs; twelve lictors bearing each a bundle of rods or faſces, with a hatchet in the middle, the one for capital crimes, the other for ſmaller. But their power was not ſo extenſive, as that of the kings.

THE conſular government was ſometimes interrupted, and at length overthrown, by a combination of the three greateſt men in Rome, Cæſar, Pompey, and Craſſus.

Or

III.

OF THE DECEMVIRI.

Ante C. 451. U. C. 302.

THE Decemviri were ten men chosen from among the principal senators, to compose laws for the Roman people, which laws were to be chiefly framed from the Athenian code, composed by Solon; their power was to continue a year, and to be the same as that of kings and consuls, and this to be without appeal; that they might be able to publish the laws they had framed with sovereign power. They first made ten tables: but as they were found to be defective in some respects, two others were added, which formed the completest code then known. But the Decemviri abusing their power in the second year, their office was abolished, and the consulate re-established.

Liv. lib. 3. cap. 33.

Cap. 32.

Liv. lib. 3. cap. 34.

Cap. 37.

Cap. 54.

OF

IV.

OF THE MILITARY TRIBUNES,

WITH CONSULAR POWER.

Ante C. 443. U. C. 310.

AFTER a time, the army resolving not to be governed by lazy magistrates, who always remained at Rome, suppressed the consulate a second time, and sent some military tribunes, with consular power, to govern the republic. Their number was not limited; and they governed by turns. Things continued in this situation for some years: but at last, the Romans tired of military government, re-established the consular.

Eutrop. lib. 2. cap. 1.

Liv. lib. 4. cap. 7.

Tacit. Annal.

V.

OF THE PRÆTORS.

Ante C. 365. U. C. 388.

AFTER the expulſion of the kings, there were, at firſt, no other magiſtrates at Rome than the conſuls. But as they were often engaged in the wars, and conſequently could not attend to all the public buſineſs, a new magiſtrate was created, called a Prætor. After a length of time, when Rome was very much increaſed, by the continual addition of ſtrangers, another Prætor was created, called the Prætor Perigrinus, who by his office was to render juſtice to foreigners; and the firſt was called Prætor Urbanus, or the Prætor of the citizens. Their power was very great. They were allowed ſix Lictors with their Faſces, the Toga Prætexta, Curule Chair, Sword, and

Liv. lib. 7. cap. 1.

Sueton, in Aug. cap. 33.

Spear: theſe Prætors gradually increaſed, till the time of Auguſtus, when he made their number ſixteen. At length there were as many Prætors as provinces ſubject to Rome.

VI.

Of the EDILES.

THERE were more than one ſort of Ediles: their name was derived *ab ædibus publicis quas curabant*, from public edifices, which they took care of.

U. C. 261.

Dionyſ. lib. 6.

THEY were two in number, created at the ſame time as the Tribunes of the people. They were choſen annually from among the Plebeians or common people, to take care of public build-

buildings, and weights and meaſures. About 127 years after, two others were elected from among the Patricians or Nobles, called Ædiles Curules, *(a ſella curuli,)* from the ivory ſeat they ſat on in the chariots. Their dignity was very conſiderable, but burthenſome, as they exhibited games and ſhews at their own expence. Julius Cæſar added two others, called Ædiles Cereales, who had the charge of the corn, but they were very inferior to the Curule Ediles. Obſerve, whenever any mention is made of the Ediles, without any word ſpecifying their office, the Curule Ediles are to be underſtood.

Ante C. 365. U. C. 388.

Liv. lib. 7. cap. 1.

Dio. Caſſius, lib. 43.

Pomp. lib. 2. de origin jur.

VII.

OF THE TRIBUNES OF THE PEOPLE.

Ante C. 492. U. C. 261.

Liv. lib. 2. cap. 32.

Dionyſ. lib. 9.

SIXTEEN years after the expulſion of the kings, the Roman people, jealous of the growing power of the Patricians, quitted Rome, and withdrew to the other ſide of the river Anio, and fortified themſelves on a place, afterwards called Mons Sacer, or the ſacred hill, on account of the laws which were made on it. From this ſpot they could not be induced to return, until Magiſtrates, called Tribunes of the People, were elected from the body of the Plebeians, or common people, whoſe perſons were to be ſacred and inviolable. Their office was to plead the cauſe of the people in the Senate, and oppoſe its decrees, whenever

ever they were ſubverſive of the rights of the Plebeians. At firſt only two were created, but ſoon after three others were added, to make their number five. Thirty-ſix years after, ten Tribunes of the people were created, which number continued. Their power was ſo great, being ſupported by the common people, that they could eaſily oppoſe the Conſuls, and even the whole Senate.

Liv. lib. 2. cap. 33.

Liv. lib. 3. cap. 30.

VIII.

Of the QUÆSTORS.

Ante C. 507. U. C. 246.

THE Quæſtors were perſons appointed to take care of the public money and contributions. At firſt, the conſuls had the management of the treaſury; but when the public fund had very much increaſed, two Quæſtors were appointed, who were called Quæſtores Urbani, or the Treaſurers of Rome. Afterwards two others were appointed to attend the conſuls in the wars, whoſe buſineſs was to pay the ſoldiers, and take charge of the ſpoils. And that no one might think much of an office of ſuch labour and little power, the laws directed, that all ſhould paſs through the Quæſtorſhip to the higher dignities.

Plutar. in Publico.

Dionyſ. lib. 8.

Liv. lib. 2.

Sigon de jure. lib. 2 cap. 3.

Of

IX.

OF THE CENSORS.

THE Cenſors were firſt created under the ſixth king: their office at the beginning was to number the people, in order to an equal levying of the taxes. But their power rendered them afterwards very formidable, when they were appointed not only to number the people; but to have a watchful eye over the morals of the citizens, and to puniſh perſons of a vicious life. Their office uſually continued five years; but after a time, it was judged dangerous for perſons to be endued with ſuch power for ſo long a period; and then, they were choſen for a year and an half. As the Cenſors had the power to puniſh perſons of bad morals, they were called *Magiſtri Morum, or judges of manners. When they exerciſed their authority, the Senate and the Knights

Liv. lib. 1. cap. 42.

U. C. 310. lib. 4. cap. 8.

* Cic. Fam. 3. 13.

knew, that they muſt ſubmit, no leſs than the common people. A Senator might be expelled the Senate; the gold ring might be taken from the Knight; and a Commoner might be removed into the loweſt tribe, where, without the privilege of voting, he muſt pay all the taxes.

X.

OF THE TRIUMVIRI CAPITALES, AND THE TRIUMVIRI MONETALES.

Varr. L. L. 4. 14.

Supplement to Liv. lib. 11. cap. 22.

THE Triumviri Capitales were thoſe to whom the care of the public priſon was intruſted; and whoſe office was to ſee the proper puniſhments inflicted on criminals.

Cic. Att. 10. 11.

THE Triumviri Monetales, ſuperintended the public mint.

SEC-

SECTION II.

OF THE NEW OFFICERS CREATED DURING THE REIGNS OF THE CÆSARS.

I.

OF THE PRÆFECTUS URBI, OR GOVERNOR OF ROME.

THE Præfectus Urbi was created by Auguſtus: his power was not only very great in Rome, but even extended an hundred miles round. At firſt the Præfectus Urbi was appointed in the abſence of the other magiſtrates, whoſe aſſiſtance was required in the wars; or who might be engaged in ſome ſolemn act of devotion: but afterwards the Præfectus Urbi was appointed for ever by the Emperor, and

Sueton. in Aug.

Dio. lib. 52.

Tacit. Annal. lib. 6. A. Gell.

was invefted with a power and dignity entirely new.

To be fully informed of the difference between the former and latter Præfecti Urbi, read the 2d chapter of the 6th book of Tacitus.

II

Of the PRÆFECTUS PRÆTORIO.

Plin. Paneg.

THE dignity of Præfectus Prætorio, or captain of the life guards, was alfo inftituted by Auguftus: befides the command of the Prætorians, he had the principal charge of thofe prifoners who required a military guard. The Emperor firft created two; under Commodus there were three. Conftantine appointed four. The power of the Præfecti Prætorio was not fo great

Tac. Hift. 4. 2. 2.

great under Auguſtus, as under the ſucceeding Emperors, when they had not only the command of the Prætorians, but even of the whole army, and the ſuperintendance of all public affairs.

III.

OF THE PRÆFECTUS ÆRARII, OR INTENDANT OF THE FINANCES.

THE public treaſure was called Ærarium, and was diſtinguiſhed from the imperial treaſure, called Fiſcus, and even from the treaſure of the army, or money appointed to pay the ſoldiers, called Ærarium Militare. Cæſ. B. C. 1. 14.

NERO committed the charge of the treaſury to Intendants, called Præfecti Ærarii, whereas before the Quæſtors had the care of it. The public trea- Sueton in Nero.

Plin. lib. 10. ep. 20.

Liv. lib. 2. lib. 27.

ſure was alſo called Ærarium Saturni, becauſe it was kept in the Temple of that God, for the greater ſecurity, as Saturn was held in the higheſt veneration by all. Pliny alſo ſpeaks of this employ, lib. 5. ep. 15.—lib. 1. ep. 10. —Paneg. cap. 19.

IV.

Of the FISCUS, or IMPERIAL TREASURE.

BEFORE the time of Auguſtus, when the Roman republic was yet free, all public money was put into the treaſury, *in Ærarium inferebantur*. But Auguſtus having eſtabliſhed a new form of government; the ſplendor and dignity of the rank he had to ſupport, and the figure he was under a neceſſity of making, conſiderably increaſing his expences, he determined upon dividing

ing the provinces with the Senate and people; and to eſtabliſh a new treaſure, to defray the expences of his houſe; and to diſtinguiſh it from the public treaſure, called Ærarium, he gave it the name of the Fiſcus, which ſignifies an oſier baſket, becauſe formerly money was put into ſuch kind of baſkets.

Dio. Caſſ. lib. 50

V.

OF THE ÆRARIUM MILITARE, OR TREASURE SET APART FOR THE EXPENCES OF WAR.

AUGUSTUS having made ſeveral alterations in the army, as well as in the other departments, firſt eſtabliſhed the Ærarium Militare; and rather choſe to enliſt ſoldiers by offering a bounty, and attract them by the hopes of reward, than raiſe them according to

Dio. Caſſius, lib. 50. 15.

to law, by forcing them to go to the wars. He alſo obliged every perſon who ſucceeded to an eſtate, or who had any legacy left them, unleſs they were very near relations of the deceaſed, or poor, to pay the twentieth part into the Ærarium Militare. He made uſe of every expedient conſiſtent with juſtice, to increaſe that treaſure.

Dio. lib. 55.

Plin. jun. lib. 7. ep. 14.

Plin. Paneg. traj. cap. 37. 39.

VI.

OF THE CURATORES VIARUM, OR OVERSEERS OF THE HIGHWAYS.

THEY had the care of the principal highways of Italy, which were paved, the names of which were Æmilia via, Appia via, &c.

Suet. in Aug. cap. 37.

Plin. jun. lib. 5. ep. 15.

OF

VII.

OF THE CURATORES ALVEI TIBERINI.

BOTH these and the last mentioned officers were created by Augustus; the Curator Alvei Tiberini, or water bailiff, was to take care that the banks of the Tiber were sufficiently secured, and to prevent the ravages which the inundation of that river might make in the fields and city, which before the appointment of the Curator frequently happened.

Suet. in Aug. cap. 37.

OF

VIII.

OF THE LEGATI CÆSARIS, OR GOVERNORS OF THE PROVINCES, CALLED LIEUTENANTS.

WHILE the republic was free, the Roman provinces were governed by Proconſuls, or Proprætors. Cæſar Auguſtus changed the order of the eſtabliſhed government, and divided the provinces. The Senate and people had thoſe, in which no inſurrection was to be feared; and the Emperor kept the reſt for himſelf, fortified by garriſons, and regular troops.

THE firſt were called the provinces of the people, and the others the provinces of Cæſar, or the Prince. For the government of the firſt, magiſtrates according to the ancient cuſtom were ſent, namely Proconſuls or Proprætors, to

to whom was frequently given only the ſimple name of Prætor. But thoſe who were ſent into the provinces of Cæſar with a ſovereign power and an army, were neither called Proconſuls, nor Proprætors, but *Legati Cæſaris, ſeu Principis*, the Lieutenants of Cæſar, or the Prince.

We muſt make a diſtinction between the Lieutenants of Princes, and thoſe called Legati Legionum, who were Lieutenant Generals in the army under the commander in chief. The Lieutenants of Cæſar were alſo called *Legati Conſulares*, Conſular Lieutenants, becauſe they were commonly choſen from amongſt thoſe who had been Conſuls. Veg. cap. 2.

The Lieutenants General were alſo called *Legati Prætorii*, Prætorian Lieutenants, becauſe that poſt was often given to thoſe who had been Prætors.

Of

IX.

OF THE PROCURATORES CÆSARIS, OR RECEIVERS OF THE ESTATES OF CÆSAR.

DURING the time that the republic was free, and even under the Cæſars, thoſe who exerciſed the office of treaſurer in the provinces which belonged to the Roman people were called Quæſtors: but the Cæſars rather choſe to give the name of *Procuratores Cæſaris*, receivers of the eſtates of Cæſar, to thoſe who filled this office in the provinces which belonged to them. It was to theſe perſons that the care of the revenues, and fiſcus of the Emperor, were committed.

Sigon. de Antiq. jure. lib. 2. cap. 2.

Pomp.

Sueton.

IN the leſſer provinces, where there were none of thoſe governors called Legati Cæſaris, the receiver general was endued with the power of adminiſtering

niſtering juſtice, as may be plainly ſeen by Pontius Pilate, whom Tacitus calls *Procuratorem Cæſaris*, the receiver of Tiberius. Lib. 15. cap. 44.

But in the great provinces, where there was a lieutenant of Cæſar, the receivers only took care of the revenues and the fiſcus. Under the reigns of the laſt Emperors, the name of Procuratores was changed to that of Rationales, as appears from Vopiſcus, in the life of the Emperor Aurelian, and in Eutropius, lib. 9. Cap. 38.

SEC-

SECTION III.

I.

OF THE MAGISTRATES OF THE LATTER PERIODS OF THE ROMAN EMPIRE.

THE employments changed with the times, and not only were called by names different from those they formerly had, but they were also different in their functions. In the third century the chief justice of the Emperor's court was called *Magister Scriniorum*, or master of the rolls.

Lampr.

CONSTANTINE the great, having obtained the empire, established four officers under the name of *Præfecti Prætorio*, or captains of the body guards, whom he endued with sovereign power in the provinces. The first had the management of the affairs in the east;

eaſt; the ſecond of Sclavonia in general; the third of Italy and Africa; and the fourth of Gaul, Portugal, and Spain. Each of theſe Præfecti, in the province in which he did not reſide, governed by an officer called *Vicarius*, a vicar, or lieutenant. Under theſe vicars, there were ſtill other magiſtrates of an inferior rank, called Conſulares, becauſe they had the marks of honour peculiar to conſuls, though they had never been conſuls. There were alſo Preſidents or *Præſides*, Counts or *Comites*; and *Duces* or Generals, becauſe they had the command of the regular troops in the provinces. There were ſeveral other inferior officers, but as they very ſeldom appear in the claſſics which are extant, and as the knowledge of them is very immaterial, we ſhall not ſwell the bulk of the volume, by reciting their names and offices.

Veget.

Amm. Marcel.

Roſin. de Rom. Antiq.

II.

Of the TITLES of HONOUR.

IN proportion as new laws were made, and new offices created, new titles of honour were alſo invented. The higheſt was *Nobiliſſimus*, moſt noble, which was given to thoſe perſons who were to ſucceed to the Empire, to diſtinguiſh them from the Emperor, who was ſtyled Auguſtus. The title of Nobiliſſimus did not belong to the ſucceſſors of the Emperor alone; the name was alſo given to thoſe of the Emperor's family, but then it was by his ſpecial favour.

As to thoſe who had the management of public affairs, they were diſtinguiſhed according to the poſts they filled by the titles of *Egregius*, excellent; *Perfectiſſimus*, moſt perfect; *Clariſſimus*, moſt famous; *Spectabilis*, admirable

mirable; *Illuſtris*, illuſtrious. It is alſo to be obſerved, that thoſe who were called Spectabiles, were ſometimes called Clariſſimi; ſo that theſe two titles of honour may ſignify the ſame. The titles of honour under Conſtanſtine the Great, and the ſucceeding Emperors, were *Egregiatus*, *Perfectiſſimatus*, *Clariſſimatus*, *Spectabilitas*, *Illuſtratus*, and *Nobiliſſimatus*.

Pancir. in Notit.

Amm. marc.

CHAP-

CHAP. II.

OF THE AFFAIRS OF WAR AMONG THE ROMANS.

I.

OF THE CHIEFS OF THE ARMY.

AS the Roman Empire was eſtabliſhed by arms: ſo alſo by arms was it kept up. But not by arms alone, for laws, cuſtoms, equity of government, and the ſtudy of the *belles lettres*, or polite literature, contributed very much to its preſervation. The military diſcipline of the Romans owes its origin to the kings Tullius Hoſtilius, and Tarquinius Priſcus. It improved, and was even brought to ſome perfection, under the conſuls. The conſuls had the chief

chief command of the army, but when war was to be carried on in ſeveral places at once, the abſolute command of the different armies was given to the Prætors: whence all generals were called Prætors: and whence came the names of Cohors Prætoria, Navis Prætoria, Prætoriani Cæſarum Milites.

Cæſ. B. G. lib. 1. cap. 40.

In times of great danger, a dictator was choſen to command the army, inveſted with abſolute power, and from whom there could be no appeal. He had twenty-four axes carried before him, and was obliged to reſign his poſt at the end of ſix months. At the ſame time was created a commander of the cavalry, called Magiſter Equitum, who was to ſubmit to the orders of the dictator.

Liv. lib. 2. cap. 18.

Plutar. in Fab. max.

Liv. lib. 2. cap. 18.

He who was chief commander of the army, was alſo called Dux, or Dux Summus; thoſe who commanded under him, and whoſe number uſually

equalled that of the legions, were called Legati, Lieutenant-Generals; they were alſo called Legati Legionum, becauſe each commanded a legion. Under the Legati, were thoſe called Tribuni Militum, who were officers, whoſe rank was pretty near that of colonels of infantry, in the preſent day. At firſt, there were but three in each legion; but as the legions increaſed, the tribunes were increaſed, firſt to four, then to ſix; and each tribune had the command of near a thouſand men. Under the tribunes of the ſoldiers were the Centurions; the firſt and moſt honourable of whom, was called Primipilus, or Primi Pili Centurio, for Primus Pilus ſignifies the firſt hundred of a legion. They had alſo the titles of Dux Legionis, Præfectus Legionis, Primus Centurio; and when they quitted the war, they ranked with the Knights, and bore the title of Primipilarius. It was to their care, that the Roman Eagle was committed, which

Veget. 2. 7.

Veget. 2. 8.

Bello. Civ. lib. 1. cap. 13.

Veget. 2. 9.

Veget. 2. 8.

which was the enſign of the legion. Each Centurion had under him a deputy or lieutenant, called Optio, a name likewiſe uſed among the cavalry, each Decurio having under him an officer of this name. Veget. 2. 7.

At length, every hundred was divided into companies of ten, called Contubernia, becauſe they lodged in the ſame tent, *ſub uno Tabernaculo*; the officer who preſided over each of theſe little companies, was called Decanus, or Caput Contubernii. Sometimes the honourable title of Imperator was given to a General, but not 'till he had gained ſome ſignal victory. As ſoon as the war was terminated, and he had had a triumph, this title ceaſed; but ſo, that he could obtain it in another war. Veget. 2. 13. 2. 8.

II.

Of the LEGIONS.

THE Legions were the ſtrength and flower of the Roman army. They derived their name from the Latin verb Legere, which ſignifies to chooſe, becauſe they were compoſed of picked or choſen men. Under the conſuls, when ſoldiers were to be levied, thoſe who were capable of bearing arms (from the age of ſeventeen to forty-ſix) repaired to the capitol, and the tribunes of the ſoldiers, each according to his rank, ſelected thoſe they thought fit for war, and with them they formed their legions. At firſt there were only three legions, and three thouſand men in each; afterwards their number never remained fixed, but was often greater or leſs according to the exigences of the times, or the caprice of thoſe in power. The number

Varro. lib. 4. de L. L.

Dionyſ. Halicar. lib. 6.

Liv. lib. 6. cap. 22. lib. 7. cap. 25.

ber of cohorts, maniples, and centuries, always remained the ſame. Every legion had ten cohorts, thirty maniples, and ſixty centuries. In general, we are to conſider five hundred men as making a cohort, a maniple two centuries, which centuries were one hundred men, or ſometimes leſs, according to the number of the legion. In the courſe of time, the ſignification and employ of the Manipuli changed, and was the ſame as a Contubernium, being compoſed of ten men.

A. Gell. lib. 16. cap. 4.

Veg. lib. 2. cap. 13.

As there were ſeveral legions in the Roman Empire, they were diſtinguiſhed according to their time of raiſing, as the firſt, ſecond, third, &c. and the ſoldiers of theſe legions were called Primani, Secundani, Tertiani, &c. As it often happened that a number of legions in any part of the Empire, or elſewhere, took the names of firſt, ſecond, &c. another name was added, to diſtinguiſh one from the other,

Tacit. Ann. 13.38.5.

Liv. lib. 34. cap. 15.

Bell. Afric. cap. 14, 15.

Bell. Civ. cap. 40.

other, as Augusta, Claudiana, Galbiana, Flavia, Ulpia, Trajana, &c. from the names of the Emperors. Some times they took their names from the provinces, in which they had served, as Parthica, Scythica, Gallica, Arabica, Macedonica, Hispaniensis; or from the places in which they had first taken up their quarters, as Italica, Fretensis, Cyrenaica; or from the names of the Gods, as Minerva, Apollinaris, &c.

Of

III.

OF THE DIFFERENT DENOMINATIONS OF SOLDIERS.

OF THOSE WHO COMPOSED THE INFANTRY, AND THEIR ARMS.

THERE were four kinds of ſoldiers in the Roman Infantry, viz. the Velites, who were young ſoldiers lightly armed, and commonly placed at the head of the army: the Haſtati, who were older, and compoſed the firſt rank, ſo called from the ſpears, which they made uſe of at firſt, but which they afterwards quitted, as too incommodious; the Principes, who were in the vigour of age, and compoſed the ſecond rank, ſo called becauſe before the appointment of ſpearmen, or Haſtati, they uſually began the battle; the

Veg. lib. 3.

Cæſ. B. Gall. lib. 2. cap. 24.

Varr. L. L. 4.

Tac. Ann. 1. 3. 3. 12. 41. 2.

Liv. lib. 8. cap. 8. Triarii, who were old ſoldiers, of tried valour, forming the third rank, whence they derived their name.

THE firſt were ſo called on account of their lightneſs, *Velites quaſi volantes*; and it was about the time of the ſecond Punic war, in the 542d year of Rome, that this new order of ſoldiers was inſtituted. They ſometimes mounted behind the horſemen, and were ſo active in mounting and diſmounting at the firſt ſignal given, that they were a great help to the cavalry, and many victories were gained by their means. Their arms were a round ſhield, called Parma, made of wood, covered with leather, and three feet in diameter; a helmet or cap, *Galea ſive Galerus*, which was very light, and covered with the ſkin of ſome beaſt, to render them more terrible; a Spaniſh ſword, *Gladius Hiſpanienſis*, and ſeven javelins, *ſeptem haſtæ velitares*, of the thickneſs of a man's finger, the ſtaves of

Polyb. lib. 6.

Liv. lib. 38. cap. 21.

of which were three feet long, and the barb the length of a ſpan.

BEFORE them, there had been other ſoldiers among the Romans lightly armed, under the names of Rorarii and Accenſi, but their functions were different, and they were generally ranked among thoſe who threw the darts, the archers, and the ſlingers, *Jaculatores, Sagittarii, et Funditores.* The Spearmen or Haſtati, the Principes, and the Triarii, had for their arms a target, or Scutum, made in the form of a half cylinder, two feet and a half wide, and four feet long, different from the ſhield or Clypeus, which was perfectly round. The Scutum was compoſed of ſeveral pieces of wood well joined together with iron, and covered with leather: There was in the middle a boſs, or as the Latin expreſſes it, Umbo, which was uſually of iron, and ſometimes of gold. They had a Spaniſh ſword, a brazen helmet, with a plume of feathers,

Liv. lib. 8. cap. 8.

Liv. lib. 8. cap. 8.

Liv. lib. 9. cap. 40.

Polyb. lib. 6.

Varro. L. L. 4. 24.

thers, called Criſta, brazen leg armour, called Ocreæ, two javelins, called Pila, one of which was greater than the other, and was either round or ſquare; they were nearly ſix feet long, their heads were made of ſteel, and nine inches long; they had a leather thong affixed to them, by which they might be drawn back again after they were thrown.

Polyb. lib. 6.

All the heavy armed ſoldiers made uſe of theſe javelins, except the Triarii, who had long ſpears. Their breaſt plates, *Loricæ* or *Thoraces*, were of different forms. Some were of iron, others of braſs. There were ſome which covered the whole body, which were called Clibani, and the ſoldiers who wore them were called Clibanarii, and Cataphracti, armed from head to foot: but theſe were more uſed by the Perſians, and the Oriental nations, than by the Romans.

Amm. Marcel. 10. 10.

Of

IV.

OF THE CAVALRY.

THERE were in every legion two bodies of cavalry, called Alæ, the wings, becauſe they were placed at the right and leſt hand of a legion. All the cavalry of a legion was divided into ten companies, called Turmæ. In every Turma or company, there were thirty horſemen, if the legion, as was uſual, contained three hundred men. If they were more or leſs, the Turmæ were in proportion, but always of the number of ten, and theſe were ſubdivided into three Decuriæ, which ſignifies ten in a company; but they retained the name when they were ſometimes over or under that number. Each Decuria was commanded by an officer called Decurio, of which the firſt choſen commanded the whole Turma, the other two were only his

A. Gell. lib. 16. cap. 4.

Veg. 2. 7.

Lieutenants. Every Decurio had alſo under him a ſubaltern officer called Optio. Thoſe who commanded the wings were called Præfecti Equitum. The arms of the cavalry, were a ſhield, a javelin, a ſword, a breaſt plate, and a helmet.

V.

Of the ALLIES.

THE foreign troops which we ſhall comprehend under the name of Allies, or auxiliary troops, were not formed into legions, like the Roman citizens, but divided into two great bodies, which, as well as the Roman cavalry, were called Alæ, or wings, from their being placed at the right and left. For the ſame reaſon they were alſo called Cornua, and were divided into cohorts, called Cohortes Alares, which

Veget.

were

were nearly the ſame as the Roman cohorts. Thoſe who commanded them were called Præfecti Sociorum. Liv. lib. 10. cap. 40.

THE troops which the Romans borrowed from their Allies, equalled their own in the infantry, and exceeded them by half in the cavalry; therefore, to prevent any bad deſigns being formed againſt them, they drew from the body of the auxiliaries, about one third of the cavalry, and one fifth of the infantry, which were ſet apart under the name of Extraordinarii, which may ſignify ſupernumerary; and from among theſe a certain number called Ablecti, the flower of the ſupernumerary.

OF

VI.

Of the EVOCATI.

THE moſt honourable rank among the ſoldiers was that of the Evocati, who were old ſoldiers of the greateſt experience; and who had obtained their diſmiſſion, *Emeriti, ſive Exauctorati*, and who were called out to war upon particular exigences of the republic, with whom no force was uſed, nor any other means except invitation. They were formed into a ſeparate body, and their enſign was called Vexillum Veteranorum. They were exempt from every ſervile office, ſuch as ſtanding centry, carrying burdens, working at the intrenchments, or in the camp; they were placed upon a footing equal to the centurions; and were commanded by an officer who had the title of Præfectus.

Cic. Fam. 3. 6.

Veget. lib. 3.

Of

VII.

OF THE MILITARY ENSIGNS.

THE Enſign of the whole legion was either a ſilver or golden Eagle, but more frequently that of ſilver. It was fixed upon the end of a lance; the perſon who carried it was called Aquiliſer. The enſign of the Maniples, in the more unpoliſhed ages of the republic, was a bundle of hay tied to a pole. But afterwards, when Rome began to appear with more conſequence in the world, the enſign of the Maniples was a lance with a piece of wood attached to the top, ſo as to form a croſs; above which was frequently a hand, perhaps in alluſion to the word Manipulus, and under which were little round ſhields of gold or ſilver; upon which were the images of the Gods, of the Emperors, or the Generals of the army. In the latter ages, every

Veget. lib. 3.

Amm. 16. 30.

every cohort had for an enſign, the image of a dragon, and thoſe who carried theſe enſigns were called Draconarii. Every century had likewiſe flags, *Vexilla*, which were diſtinguiſhed from one another by inſcriptions. But more properly ſpeaking, the ſtandards of the cavalry were called Vexilla, upon which were uſually the names of the Emperors, in golden or purple letters. The ſignal for beginning battle, *Claſſicum*, was given not only by ſounding a trumpet, horns, or clarions, *Sonitu Tubæ, Cornuum, et Lituorum*, but alſo by raiſing up a red flag, *Vexillum flammeum*, or a ſcarlet tunick, *tunica coccinea*, or a purple caſſock, *ſagum purpureum*, near the tent of the General, which was called, hoiſting the ſtandard, *Vexillum proponere*.

Veget. 3. 7.

Cæſ. B. Gal. 2. 20.

B. Civ. 3. 89.

Hirtius. B. Afric. cap. 45.

THE Labarum was an enſign peculiar to the Emperor, and never appeared but when he was in the camp. It

It was of a purple colour, bordered with a large fringe of gold, and set with precious stones.

VIII.

OF THE CAMPS.

A fixed and fortified Camp, among the Romans, was called Castra Stativa, to distinguish it from that which was made in haste, and intended to remain but a short time, which was simply called Castra. The camp was square, and surrounded by a ditch, called Fossa, and a rampart, called Vallum. Veg. lib. 7. cap. 8.

THERE were four gates to it, viz. Prætoria Porta, or the Prætorian gate, which was towards the enemy; the Decumana, towards the open country, exactly opposite to the Prætoria Porta; and the Principales, at the sides of the camp, Veg. lib. 1. cap. 23.

camp, of which one was called Principalis dextra, and the other Principalis ſiniſtra or læva. Between the rampart and the tents, was a vacant ſpace of two hundred feet. The camp was divided into two parts, the upper and the lower. In the upper was the General's tent, oppoſite the Prætorian gate, on the right ſide of which was the Quæſtor's, and on the left thoſe of the Lieutenant Generals. On both ſides of the Quæſtor, and of the Lieutenant Generals, were thoſe of the Evocati, as well as thoſe of the Ablecti. Below, nearer the Prætorian gate, were thoſe called Extraordinarii, and below them were the tribunes of the ſoldiers by ſixes, oppoſite the legions to which they belonged. In the loweſt part, the cavalry was placed in the middle, as being the moſt honourable place; they were diſpoſed in right lines, which extended on one ſide to the General's quarters, and on the other to the Porta Decumana.

At

At the right and left of the cavalry, were the Triarii, the Principes, and the Haſtati; and on the two ſides of the Haſtati were the troops of the Allies. Between the tribunes of the ſoldiers and the legions, was a lane, or Principia, of a hundred feet in breadth, which extended from the gate called Principalis dextra, to the Principalis ſiniſtra.

The grand muſter was always in this place, and it was here that the principal military enſigns ſtood, and where the tribunes of the ſoldiers held a counſel of war, and adminiſtered juſtice. Here altars were alſo erected, and the place was counted ſacred. We muſt here obſerve the Principia of an army ranged in order of battle, were quite different from that mentioned above; for by the laſt, is underſtood the ſoldiers of the ſecond rank, called Principes, ſo that in Terence, poſt Principia ſignifies the rear guard. There was in the lower part, a long ſtreet

Eunuc. act. 4. ſc. 7.

ſtreet called Quintana, which paſſed quite through the camp, and there were five others which divided it from top to bottom.

It may be aſked, where the Velites, or light armed ſoldiers, were placed? There is no mention made of their exact ſituation; but it is to be ſuppoſed, they ſtood century round the camp, and that their tents were in that vacant ſpace of two hundred feet wide, which we mentioned before.

IX.

Of the MACHINES of WAR.

THE Roman Machines of War, were inſtruments or inventions which they made uſe of in beſieging towns. Such were the Agger, the Turris Mobilis, the Teſtudo, the Aries, the Helepolis,

polis, the Terebra, the Muſculus, the Vinea, the Catapulta, the Balliſta, the Scorpio, and ſeveral others, the deſcription of which would be of little uſe, and take up too much time.

THE Agger was a kind of platform, compoſed of earth, faggots, and ſtones, raiſed near the walls of a city beſieged, upon which towers were placed for the aſſault. Varr. R. R. 1. 14. Veg. lib. 4.

THE Turris Mobilis, Ambulatoria, or Subrotati, was a large wooden ſtructure of ſeveral ſtages, mounted upon wheels; it was uſed in beſieging towns; it had a battering ram below, a bridge about the middle, and archers, &c. on the top. Veg. 4. 17.

THE Teſtudo was a great warlike machine placed upon wheels, and covered with raw hides.

THERE were three ſorts of Teſtudos. Plin. 9. 10.

Liv. lib. 44. cap. 9.

dos. One, called Teſtudo Aggeſtitia, was for filling ditches and battering walls, under the ſhelter of which the ſoldiers fought ſecurely, and were defended from fire, ſtones, or miſſive weapons thrown by the enemy. That which Cæſar made uſe of, at the ſiege of Maſſilia, was ſixty feet long.

B. Civ. lib. 2. cap. 2.

Lipſius.

ANOTHER, called Teſtudo Foſſoria, was uſed to ſhelter the pioneers while at work in the mines, and differed in nothing from the firſt, but in being of a triangular form before.

Vitruv. 10. 19.

THE third was the Teſtudo Arietaria, or battering Teſtudo, with a head of iron like a ram.

Cæſar. B. Gall. lib. 5. cap. 9, &c.

THE word Teſtudo, was uſed in war in another ſenſe; for we often read Facere Teſtudinem, that is, to form the Teſtudo, when the ſoldiers approach the walls of a beſieged place: which is done by the ſoldiers linking themſelves together,

Dio. lib. 43.

together, and holding their ſhields over their heads in ſo compact a body, as to form a kind of roof or ſhell; ſo that whatever is thrown at them, never does any injury: when the Romans advanced in this manner againſt an enemy, they appeared almoſt invulnerable.

THE Aries, or battering ram, was a beam of extraordinary length and thickneſs, the end of which was armed with a head of iron, reſembling that of a ram. This beam was ſuſpended and balanced in the middle with great cables, or was placed upon rollers, or ſometimes borne upon the arms of the ſoldiers; and ſo fatal was its head to the wall intended to be battered, that however ſtrong it might be, it could not reſiſt the violence of its repeated ſtrokes.

Joſe. de bello Judaico, lib. 3. cap. 9.

THE Helepolis differed in nothing from the Teſtudo Arietaria, except that it was greater, and inſtead of a head,

Amm. Marcel. l. 3. c. 3. Vitruv. 10. 22.

head, a tripple pointed piece of iron, very heavy, and of amazing ſtrength, was affixed to the end of the beam.

THE Terebra, was alſo a kind of Teſtudo, with a beam armed at the end with a ſtrong pointed piece of iron, and was uſed for battering walls.

THE Muſculus, was a machine leſs than the Teſtudo, but much ſtronger. Cæſar gives a deſcription of one which he made at the ſiege of Maſſilia, which was ſixty feet long, four wide, and five feet high without the roof.

B. C. lib. 2. cap. 10.

THE Vinea, was a warlike machine, uſed to ſhelter the ſoldiers, till they came quite cloſe to the walls, either to undermine or ſcale them. It was eight feet high, ſeven wide, and ſixteen long, made of light materials, and had points which fixed in the ground, and kept it in the ſpot where it was placed. It was covered with a double ſtage, the one

Veg. lib. 4.

one of planks, and the other of hurdles, with the ſides of oziers, covered with raw hides, and quite freſh, to prevent them from taking fire.

THE Pluteus, was uſed for the ſame purpoſes as the Vinea. Its covering was made like a vault. It was made like the Vinea, with planks and hurdles, covered with raw hides, and placed upon three wheels, ſo diſpoſed that they could move it to either ſide they pleaſed. The word Pluteus is ſometimes taken for a Parapet. Vitruv. 10. 20.

THE Catapulta, was a machine for throwing great javelins, amongſt which there were ſome like beams; they were driven with ſuch force, that they pierced through ſeveral men in a row. An author, who has written upon the ſubject, ſays, that there were Catapultas which would carry acroſs the Danube. They alſo made uſe of Veget. lib. 4. Vitruv. 10. 19. Deſcrip. dign. duo emp. Valer. Max. lib. 1.

Cic. Tuſc. Quæſt. lib. 2.

this machine to throw large ſtones, and other heavy things.

Vitruv. lib. 10. cap. ult.

THE Balliſta, was particularly uſed for throwing ſtones, but at times it ſerved for throwing javelins, and in the Latin authors of the latter ages, is confounded with the Catapulta, both being commonly expreſſed by the word Balliſta.

Veget. lib. 4. 22.

THE Scorpio, was a little Catapulta, and uſed for ſhooting ſmall javelines and arrows. It may be called in Engliſh a croſs bow.

IT now remains to ſpeak of the manner of inveſting places, called Corona, and of the lines of circumvallation, which were the two means made uſe of in taking towns. We have examples of both methods in the Commentaries of Cæſar.

Hirt. B. Hiſp. cap. 13.

B. Gall. lib. 6. lib. 7.

THE Corona, was when the ſoldiers

were ſo diſpoſed and arranged round a town, that they almoſt touched each other, and nothing could go out or in without their knowledge. But as ſallies on the part of the beſieged were often to be expected, they were not ſatisfied with a ſingle range of ſoldiers, they placed them in rows three deep. This is what the hiſtorians mean by *Corona cingere urbem*, *Corona capere*, or *expugnare*, to ſurround a whole city with ſoldiers, to take a city, by ſurrounding it by an army, and what was practiſed in ſieges made in haſte.

Liv. lib. 4. cap. 27.

THE Circummunitio, or line of Circumvallation, was a ditch *(foſſa)* made quite round a place beſieged, with a rampart behind, *(vallum ſive brachia)* ſtrengthened with a parapet, *(lorica)* with the battlements at top, *(pinnæ)* and ſometimes with pointed ſtakes *(cervi)*, in the place which joins the parapet to the rampart. The

Veget. lib. 4.

Cæſar. B. Gall. lib. 7.

whole was flanked with towers and forts at equal diſtances.

X.

Of the NAVAL FORCES.

Cæſ. B. Gal. lib. 4. B. Civ. lib. 1. Liv. lib. 25.

THE ſhips moſt in uſe among the Romans, were the *Naves Onerariæ*, or merchant ſhips with ſails. The *Naves Actuariæ*, or pinnaces with ſails and oars. The *Naves Roſtratæ*, or ſhips of war, which uſually had oars.

Veget. lib. ult.

Of theſe laſt, the moſt proper and moſt uſual, were thoſe called by reaſon of their form *Naves longæ*; and there were ſome with two ſeats for rowers, called *Biremes*; ſome with three, called *Triremes*; with four, called *Quadriremes*; and with five, called *Quinqueremes*, &c.

Of

Of these kind of ships, there were some very light, called *Liburnæ* and *Liburnicæ*, from the names of those who invented them, who were a people of Illyrica. Cæs. B. C. lib. 3. cap. 5. 9.

The ships of war, among the Romans, were called *Rostratæ* or *Æratæ*, from the lower part of their prows being armed with a brazen beak, called *Rostrum*. Veget. lib. ult.

This beak, at first, was bent like that of a bird, but afterwards it was quite straight, with three points in the form of a trident. They made use of these for sinking the enemy's ships.

The soldiers who served on board the fleet, were called *Classiarii*, (marines.)

XI.

Of MILITARY REWARDS.

THE common ſoldiers who diſtinguiſhed themſelves in the army, had their rewards, as well as the officers and generals.

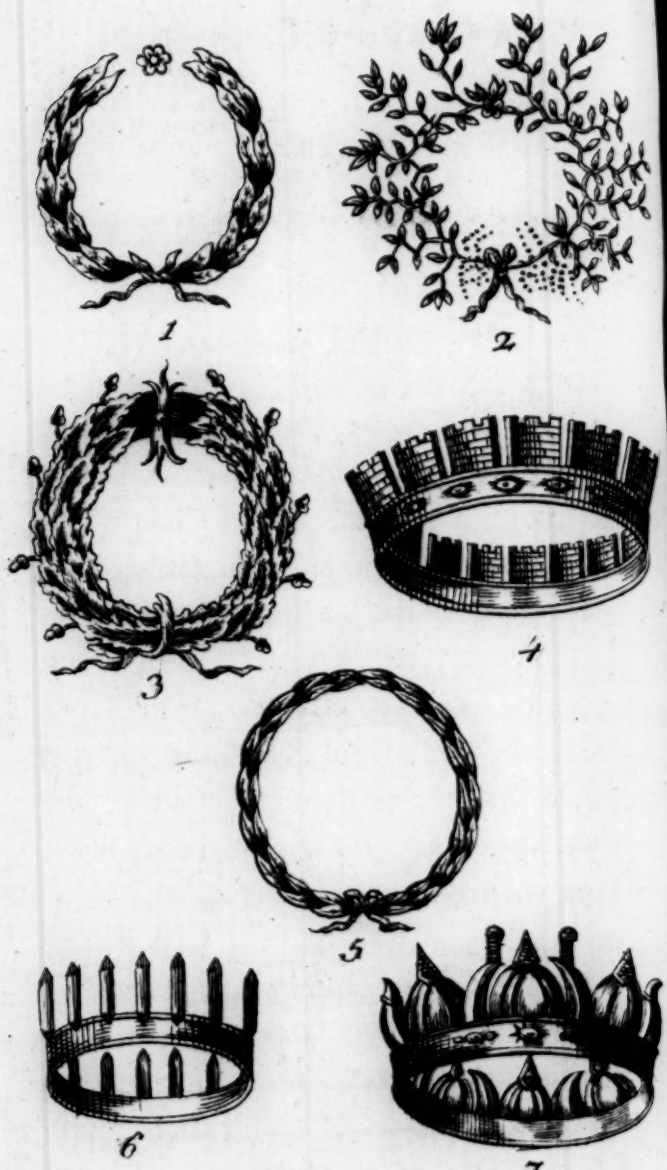
THE moſt conſiderable rewards were the *Haſta pura*, the *Armillæ*, the *Torques*, the *Phaleræ*, the *Vexilla*, the *Coronæ*, the *Triumphus*, the *Ovatio*, and the *Supplicatio*.

Servius in Virg. Æ. 6. 760.

THE *Haſta pura*, was the ſtaff of a ſpear without any head of iron, and was given to him who had ſlain an enemy in cloſe combat.

Liv. lib. 10. cap. 44. Gell.

So likewiſe the *Armillæ*, or bracelets, the *Torques*, or golden and ſilver collars, the *Phaleræ* and *Vexilla*, the gold chains, and other ornaments, alſo the



1. Corona Triumphalis. 2. Corona Obsidionalis.
3. Corona Civica. 4. Corona Muralis.
5. Corona Ovalis. 6. Corona Vallaris. 7. Corona Navalis

the colours, were given to thoſe who had rendered their country ſome ſignal ſervice.

As to the Crowns, they were of different ſorts, as,

Corona Civica, the Civic Crown, which was given by the General of an army to a citizen, who in battle had ſaved the life of another citizen. It was made of the branches of oak. A. Gell. lib. 5. cap. 6.

THE *Corona Muralis*, or Mural Crown, was of gold, with the top part in form of the battlements of a wall, and was given to him who had firſt ſcaled the walls of a city beſieged. Liv. lib. 10. cap. 46. lib. 26. cap. 48.

THE *Corona Caſtrenſis, ſive Vallaris*, or Camp Crown, was given to him who firſt entered the camp of the enemy. It was of gold, and repreſented a forced palliſade. Liv. lib. 10. cap. 46.

Val. Max. lib. 1. cap. 8.

Dio. lib. 49.

THE *Corona Navalis, ſive Roſtrata*, was given to him who firſt boarded the enemy's ſhip in a naval combat. It was of gold, environed with naval Roſtra or beaks of the ſame metal.

A. Gell. lib. 2. cap. 11.

Plin. lib. 22. cap. 4.

THE *Corona Obſidionalis*, was given by conſent of the ſoldiers to a General, who had raiſed the ſiege before a town or camp. It was made of herbs collected in the place beſieged.

Feſtus.

THE *Corona Triumphalis*, was for Generals only, who, after ſome illuſtrious victory, had a Triumph. At firſt it was of laurel, but afterwards of gold.

Feſtus.

A. Gell. lib. 5. cap. 6.

THE *Corona Ovalis*, was worn by thoſe who had the honour of the leſſer Triumph. It was uſually of myrtle.

OF

XII.

Of the TRIUMPH.

THE moſt glorious recompence granted to the Generals of the army, after they had gained ſome ſignal victory, was the Triumph. But only the Dictators, Conſuls, and Prætors, could have any pretenſions to this honour; and it was by particular privilege that Pompey, being only a knight, and no more than twenty-four years of age, obtained this honour of a Triumph. Plutar. in Pomp.

The victorious General who demanded a Triumph, was obliged to quit the command of the army, and remain without the city, until the Senate had decreed him this honour, and the day appointed for the Triumph was arrived. Before that, the people who choſe him to command the army, was

assembled, and approved of his Triumph. Then, he presented the soldiers with a part of his spoils, and made various presents to the people. After which he offered a sacrifice, and mounting the Car of Triumph, took the way to the Triumphal Gate, through which, those who triumphed entered the city.

Vide Sigon. de jur. Rom.

THE trumpeters walked first; then the bulls which were to be sacrificed, adorned with ribbands and flowers, and sometimes with their horns gilt. After them, the spoils of the enemies arranged with all possible art, and carried part in the chariots, and part by young men, magnificently dressed. They also carried the names and the gods of the cities and nations subdued; and they mixed with these, the animals and plants of the country vanquished, when such things were a rarity at Rome. Then came the prisoners of war, the kings and captive officers, loaded with chains; and after them,

Vide Plut. in Æmyl.

them, immediately before the General's car, the golden crowns were carried, which he had received, as ſo many marks of honour from the different towns and provinces.

At laſt the Triumphant General appeared in an ivory car, with two wheels, which car was ornamented with gold, and drawn by four white horſes. But the Emperors ſometimes, inſtead of horſes, had elephants, tigers, lions, dogs, and ſtags. The robe with which the Triumphant General was clothed, was of purple, edged and wrought with gold. He held in his right hand a branch of laurel, and in the left, a ſceptre of ivory, mounted with a little golden eagle. His crown was ſo heavy, that he had a ſlave behind him to ſupport it; and left the glory of his triumph might too much elevate his pride, the ſame ſlave warned him in theſe words, which he pronounced aloud, "*Reſpice poſt te, homi-*

Juv. Sat. 10.

Tertul. Apolog. cap. 33.

"*nem esse memento*," "Look behind "you, remember you are a man."

THE victorious army followed the chariot, and proceeded in this order to the capitol, amidst the praises and acclamations of the people, who frequently exclaimed, *Io Triumphe, Io Triumphe*. As they passed the public prison, called Tullianum, they left the prisoners destined to death; as soon as the news of their execution arrived, the triumpher began his sacrifice to Jupiter.

Hor. Ode 2. l. 4.

OF

XIII.

Of the OVATIO, or Lesser TRIUMPH.

WHEN a victory was not very conſiderable, and where a ſufficient number of enemies were not ſlain to merit a triumph, which could not be obtained without having killed five thouſand enemies, then the Ovation only was decreed to the General of an army, which differed from the grand Triumph in this, that inſtead of the grand proceſſion before mentioned, he either went on foot or horſeback, and was crowned with myrtle. The ſacrifice was alſo different, for inſtead of a bull which was ſacrificed in the great triumph, when he arrived at the capitol, he ſacrificed a ſheep, and it was from the word Ovis, a ſheep, that Ovation was derived.

A. Gell. Noct. Att. lib. 5. cap. 6.

Dion. Hal. lib. 5.

Of

XIV.

Of the PRAYERS and Public THANKSGIVING.

Cæſ. B. Gall. lib. 4. cap. 38.

BESIDES the Triumph and Ovation, there was ſtill another honour for the victorious Generals, which was only obtained by a decree of the Senate,—this was public Prayers and Thankſgiving, called Supplicatio. In other reſpects the word Supplicatio is different, for it ſometimes ſignifies to appeaſe the wrath of Heaven, by appointing days of public faſting and humiliation.

Liv. lib. 10. cap. 23.

lib. 25. cap. 7.

The Supplicatio decreed by the Senate was for one or more days, according to the advantage obtained, and that, at the demand of the General, who after having been ſaluted by the ſoldiers by the title of Imperator, ſent an

an expreſs to the Senate, with letters adorned with laurel, *cum literis laureatis*, and demanded the honour of a public thankſgiving, which was uſually followed by a triumph, at the return of the general.

Cic. Att. 7. 10.

THE moſt ſolemn thankſgiving was made, *ad omnia Pulvinaria*, at every ſhrine, or, in other words, in every temple, where they made magnificent feaſts in honour of the Gods, whoſe ſtatues were placed on little cuſhions, called Pulvinaria.

Cic. Orat. 3. in Catilin.

CHAP.

CHAP. III.

OF THE PRIVILEGE OF A CITIZEN AMONG THE ROMANS.

THE privilege of a Roman citizen, *jus civitatis Romanæ*, was very conſiderable and very honourable, as appears plainly, not only by the hiſtory of St. Paul, who being a citizen of Rome, twice had recourſe to his right, but alſo from profane hiſtory.

Acta, cap. 22. cap. 25.

UNDER the kings the citizens could boaſt of very few privileges; but after their expulſion, their conſequence gradually increaſed.

A privilege peculiar to a Roman citizen was, that he could neither be ſcourged,

Liv. lib. 10. cap. 9.

ſcourged, nor put to death; but he might be baniſhed; and this, though the utmoſt which could be inflicted, was not always a light puniſhment; for the Judge could confine him to any particular country or iſland, for a very great offence; or if the criminal thought to flee beyond the Roman juriſdiction, ſo extenſive was the empire, that he muſt have gone to countries uncivilized, or quite unknown. A Roman citizen had various privileges, relative to wills, marriages, and inheritances, &c. which as they are not very intereſting, or particularly uſeful to a reader of the claſſics, we ſhall paſs them over.

Cic. pro. Balbo.

Cic. in Verr. 3.

CHAP.

CHAP. IV.

OF THE ADMINISTRATION OF JUSTICE AMONG THE ROMANS.

Liv. lib. I.

Eutrop. lib. I.

FORMERLY the Kings administered justice at Rome; but after their expulsion, the first Consuls took charge of the office.

BUT when the republic had greatly increased, and two Consuls were unable to manage so much business, two Prætors were created to take the management of civil affairs between individuals, whilst the two Consuls took care of the public business. Of these two Prætors, as we observed before, one was called Prætor Urbanis, and only paid attention to the differences between

tween citizens, and the Prætor Peregrinus ſettled the differences between ſtrangers and citizens, or between ſtrangers only.

By the ſtrangers we are to underſtand, thoſe who had ſubmitted to the Roman empire.

Afterwards a great number of Prætors were created, but they were to adminiſter juſtice in the provinces. In the time of Sylla, civil proceſſes increaſing, they were obliged to increaſe the number of Prætors in the city of Rome; of theſe, one, who was placed at the head of the reſt, was called, by diſtinction, Prætor of the city, *Prætor Urbis ſive Urbanus.*

Vide Cic. pro Muræ. et Orat. 3. in Catilin.

The Prætor always preſided in a court of juſtice, aſſiſted by the Centumviri, who were called *Judices*, Judges: of theſe there were one hundred and five in number, three being choſen from each

Cic. de Orat. 1. 38.

each of the thirty-five tribes of Rome. The Centumviri were not always the ſame perſons, but were choſen by lot upon particular occaſions, to remove every ſuſpicion of their being biaſſed. They were alſo ſworn to act impartially.

Flor. lib. 3. cap. 12. cap. 13. cap. 17.

Vide Aſcon. in Divi. nat. Verr.

SOMETIMES theſe judges were choſen according to the circumſtances of the times, from among the knights, ſometimes from the ſenators only, and laſtly from among the ſenators, knights, and the *Tribuni Ærarii*, who repreſented the common people.

Cic. in Lælio. Sigon. de judicus.

Vide Aſcon. in Verr. de Prætura urbana.

To every Judge were given three ballots, covered with wax: one of theſe had upon it the letter A, which ſignified abſolution; another C, to ſignify condemnation; and the third the letters N L, the initials of the two words *Non liquet*, that is, the thing is not clear; by which the judgment of the cauſe was referred to another time, when they might be better informed; this

this was called *Ampliatio*, or a deferring.

OF these three ballots, every Judge put in that, which he in his conscience thought right; and the verdict was given according to the majority.

THE court of justice was the *Forum*, or public place, that every one might have an opportunity of knowing what passed.

THE Centumviri took cognizance of the less important causes, as the disputes between persons of the same family, of those between citizens, of the confirmation of wills, &c.

THEY were divided into four courts, through all which every cause must pass, before it was terminated. The places where they assembled were great halls, called Basilicæ, amongst which, Plin. ep. 6. 33.

which, that called Basilica Julia was built by Julius Cæsar.

Plin. lib. 2. ep. 11. lib. 3. ep. 9. lib. 6. ep. 31.

BUT when affairs of consequence were to be determined, such as Consuls and Prætors being accused by the provinces, of behaving ill in their government, the Senate tried the cause; and latterly the Emperors presided in these causes.

Rosin. lib. 7. cap. 11.

THE Prætor of Rome, when he entered into his charge, caused an edict to be publicly fixed up; which edict was to supply the defect of the laws, and to serve as his guide in all causes, during the year of his prætorship. A certain formulary was added, expressing what days, and in what manner he would do justice, as well as the formalities to be observed by the parties. Hence, whatever was ordained by the Prætor, was called an edict or law, and the words *Prætor edicit* so often occur.

Cic. Phil. 2.

WHEN

WHEN a Prætor retained the edict of his predeceſſor, it was called *Edictum Tralatitium*, a transferred edict, to ſignify that it was not a new ordinance, but that it had been rendered common by uſe, or cuſtom.

BUT laſtly, under the Emperor Adrian, a perpetual edict was publiſhed, as a rule for the conduct of future Prætors, and to prevent confuſion from the frequent changes in matters of form, which frequently happened. Eutrop. lib. 8.

I.

OF THE ACCUSER AND THE ACCUSED.

IT frequently happened that there were ſeveral accuſers in one cauſe; ſo likewiſe the accuſed was permitted to employ ſeveral defenders, and they were

Plin. lib. 2. ep. 11. were allowed to ſpeak by turns in his favour, particularly if it was an affair of conſequence, and above all if the cauſe was pleaded in the ſenate. Each of theſe perſons had a limited time for ſpeaking, and for this purpoſe a kind of hour-glaſs was kept in every court.

Plin. lib. 1. ep. 23.

Cic. in Orat. c. 9. THESE accuſers and defenders were called *Cauſidici*, and *Patroni Cauſarum*, or Counſellors; and if they were at the head of their profeſſion, they were called *Oratores*, Orators.

Plin. lib. 6. ep. 2.

HE who pleaded for the priſoner was alſo called Advocatus. The delay of time, obtained from the judge to aſſemble the friends of the accuſed, was called Advocationes.

Ulp. lib. 50. t. 13. THE accuſed, who was called Reus, was not ſatisfied with obtaining able advocates to plead his cauſe, and aſſemble his friends; but he even endeavoured to procure perſons to praiſe his

Cic. pro Scaur.

Aſcon. in Orat.

his good actions in the presence of his judges.

II.

Of the LAWS.

SENATUS Consultum, was a decree of the senate, and usually upon some public affair; for trifling private causes were decided by the usual laws. The decrees of the senate were made in two manners: *per discessionem*, by change of place, when the Magistrate, having closed his speech, said, *Qui hæc sentitis, in hanc partem: Qui alia omnia, in illam partem ite quâ sentitis:* "Let those who are of my opinion "come hither; and let those who think "otherwise, go to the side of those "whose opinion they approve." The other, but less usual, was in times of difficulty or disturbance, *per singulorum*

Plin. lib. 8. ep. 14.

A. Gell. lib. 14. cap. 7.

ſententias exquiſitas, which was taking the ſenſe of the Conſuls, Senators, and Magiſtrates individually.

Feſtus. A. Gell. lib. 15. cap. 27.

Plebiſcitum, was an ordinance of the common people alone, in which the Patricians took no part.

Populiſcitum, was a law of the Roman people, in a more extenſive ſignification than Plebiſcitum: for as that was made by the common people only; ſo the Populiſcitum was made by the joint conſent of the three orders.

Cap. 1. ſect. 3.

As the laws of the twelve tables, mentioned in the beginning, were found to be deficient as the republic increaſed, others were made from time to time, as the nature of the caſe required. Moſt of theſe laws have retained the names of their authors, viz.

Lex

Lex Acilia, Repetundarum, the law of M. Acilius Glabrio, against extortion. Valer. Max. lib. 6. cap. 9.

Lex Æmelia, Sumptuaria, the law of the Consul M. Æmelius Lepidus, to regulate the expences of individuals in diet and dress. A. Gell. lib. 2.

Lex Appuleia de Majestate, the law of L. Appuleius Saturninus, Tribune of the people, against high treason. Cic. de Orat. lib. 2.

Lex Appuleia, agraria, of the same L. A. Saturninus, respecting the division of lands in Gaul.

Lex Aurelia, judiciaria, the law of L. Aurelius Cotta, the Prætor, for the regulation of Judges. Cic. in Verr. Vell. lib. 2.

Lex Calpurnia, sive Acilia Calpurnia, de Ambitu, the law of the Consuls M. Acilius Glabrion, and C. Calpurnius Piso, against canvassing for places. Cic. pro Muræn. pro Cornel. &c.

Cic. in Bruto de Off. lib. 2.

Lex Calpurnia, Repetundarum, the law of L. C. Piſo, Tribune of the people, againſt extortion.

Lex Pompeia de Parricidiis, the law of Pompey the great, againſt Parricides; and various others, a recital of which, would only ſwell the bulk of the book, without adding to the pupil's improvement.

CHAP.

CHAP. V.

OF THE ORDERS OF THE ROMAN PEOPLE.

THE Roman People were divided into three orders, the order of Senators, the order of Knights, and the order of Plebeians. Under these three orders, all the Roman people were comprised without exception.

I.

Of the ORDER of SENATORS.

THE word Senate is derived from *Senes*, old men, becauſe, at firſt, it was compoſed of perſons of advanced years and great prudence. For the ſame reaſon the Senators were alſo called *Patres*, fathers; afterwards they were called *Patres Conſcripti*, conſcript fathers; that is to ſay, *Albo Senatorio inſcripti*, regiſtered in the liſt of Senators; or as T. Livius ſays, *in novum Senatum lecti*, choſen from the Knights to form a new Senate. For the Senate, which was formerly compoſed of Patricians only, ſeemed to aſſume a new face, when its number was increaſed by perſons of an inferior birth. Hence was derived the formulary at the opening of the Senate, "*Qui Patres quique Conſcripti eſſent*," both Patricians and thoſe lately created. It

Vide Salluſt. Catil. cap. 6.

Liv. lib. 2. cap. 1.

It was abſolutely neceſſary for perſons created Senators, to have firſt followed ſome public employ, ſuch as Quæſtor at leaſt; they were alſo not to be under twenty-five years of age. During the time of the monarchy, they were choſen by the Kings, afterwards by the Conſuls and People, and laſtly by the Cenſors. Under the Emperors, affairs were managed quite otherwiſe, and frequently their will in the election of Senators was the only rule. They were uſually ſelected from the order of the Knights by the firſt Conſuls. The Plebeians were not, however, quite excluded from the Senate, which we ſhall ſhew when we come to ſpeak of the order of the Plebeians.

Dio. Caſſ.

Vide Plutar. in Rom.

Liv. lib. 9. cap. 29. lib. 23. cap. 23.

In the beginning of the republic, no regard was paid to riches in creating Senators, but to integrity and good manners. As a proof of this, Valerius Publicola, who was made Conſul the year after the expulſion of the Kings,

Eutrop. lib. 1. cap. 10.

Kings, died ſo poor, that a collection was made to defray the expences of his funeral. But afterwards it was actually neceſſary that they ſhould be men of fortune, for Senators, in order that they might properly ſupport their dignity. The fortune of a Senator was to be double that of a Knight.

Vide Plin. lib. 1. ep. 19.

UNDER Auguſtus, in order to be a Senator, a man muſt have been worth twelve hundred thouſand ſeſterces; but he himſelf made up the deficiency in thoſe who were not ſo rich.

Sueton. in Aug.

THE Senators were alſo diſtinguiſhed from the Knights and Plebeians by their habits. The habit of a Senator, was a tunick edged with broad purple lace, which habit was called *Tunica laticlavia.* The Knights were diſtinguiſhed from the Plebeians by their rings, in the ſame manner as the Senators were diſtinguiſhed from the Knights, by their robes.

Sueton. in Tiber. Cæſ. cap. 35. Plin. lib. 33. cap. 1.

WHEN

WHEN two or three Senators had given their opinion on any ſubject in the ſenate, the reſt, by changing their places, ranged themſelves by the ſide of him, whoſe opinion they eſpouſed, and voted with him. Hence was derived the expreſſion ſo frequently uſed in the claſſics, *Ire in ſententiam alicujus*, *vel pedibus ire in ſententiam*, that is, to embrace the opinion of another. The term, when any one had given his opinion, or voted, was, *cenſuit*; and in the decrees, they made uſe of the word *placuit*, or *non placuit*; *Senatui* being underſtood, that is, the Senate hath reſolved.

Vide Liv. lib. 23. cap 25. &c.

Sueton. de claris. Rhet. cap. 1.

THE place in which the ſenate aſſembled, was called Curia, and ſometimes Senaculum. That which was called Curia Hoſtilia, was a very remarkable building, and had been built by Tullius Hoſtilius, the third King of the Romans. This edifice being burnt, together with the body of Clodius, in

Vide Liv. lib. 1. cap. 30. & Varr. de L. L. lib. 4. & Dionyſ. lib. 40.

a tumult which was raiſed on account of his death, was rebuilt by Fauſtus, the ſon of Sulla: but was again deſtroyed in deteſtation of the memory of Sulla. The ſenate, out of compliment to Julius Cæſar, ordered it to be rebuilt, and called by his name. But it was prevented from being carried into execution by death and various other cauſes, till Auguſtus mounted the throne, when it was rebuilt, and called Curia Julia. There was alſo another place where the ſenate aſſembled, called Pompeii Curia, in which Julius Cæſar was maſſacred. But when the ſenate became too ſmall, by reaſon of the increaſed number of Senators, they frequently aſſembled in temples or ſacred places.

Dio. lib. 44.

Dio. lib. 47.

Vide Sueton.

It was in the temple of Jupiter Stator, that Cicero pronounced his firſt oration againſt Catiline, and in the temple of Concord, when the conſpirators were examined.

Vide Orat. 3. cap. 9.

Lamp. in Alex. Severo, cap. 6.

Of

II.

OF THE ORDER OF KNIGHTS.

THE Knights, or *Equites*, held the middle rank between the ſenate and common people. The word Eques not only ſignifies a warrior, but it is alſo a title of honour, and among the Romans, at firſt, it was the moſt diſtinguiſhed title.

THE ornaments of the Knights were the Ring and the Anguſticlavius. They were diſtinguiſhed from the Plebeians by both, and from the Senators by the Anguſticlavius only. It was not permitted for a Plebeian to wear a Ring; but only the Knights and Senators, from whom the Knights were diſtinguiſhed by the Anguſticlavius only, which was adorned with two narrow trimmings of purple, whereas thoſe of the Senators were very broad.

Plin. lib. 33. cap. 1.

Valer. Max. lib. 7. cap. 4. cap. 5.

Plin. lib. 7. cap. 30. Sueton. in Cæſ. cap. 39. In Aug. cap. 40. Seneca, ep. 44. Pli. jun. lib. 1. ep. 19. Hor. lib. 1. ep. 1.

Beſides the ornaments of which we have juſt ſpoken, the Knights had another privilege granted them by the law of L. Roſcius Otho, Tribune of the people; which was, that no one ſhould ſit in the firſt fourteen ranks of the theatres or amphitheatres, unleſs he had the fortune of a Knight, which was four hundred thouſand ſeſterces.

THEY were divided into two claſſes, viz. Knights of the city, and country Knights, *in urbanos Equites, et ruſticanos*. The former dwelt at Rome, and it was from among them that the Senators were chiefly choſen. Thoſe called Ruſticani, dwelt not only in the country, but alſo in the municipal towns of Italy.

III.

OF THE ORDER OF PLEBEIANS.

THE Plebs, or common people, made the third part. We have already obſerved, in ſpeaking of the Tribunes of the people, that the Plebeians, imagining themſelves ill treated by the Patricians, quitted Rome, and could not be induced to return, until they created Magiſtrates of their order, who ſhould protect them againſt the power of the ſenate. They alſo withdrew on other occaſions. Once they retired to Mount Aventine; and another time to Mount Janiculus. The Plebeians were not contented with ſo conſiderable a privilege as we have juſt mentioned, but were bent upon obtaining ſtill greater. They obtained that of allying themſelves in marriage with the Patricians, by the law of C. Canuleius, Tribune of the people; that

Liv. lib. 2. cap. 32.
Dionyſ. lib. 9.
Liv. lib. 3. cap. 50. lib. 11.
Liv. lib. 4.

Liv. lib. 6. cap. 4. lib. 7. lib. 10. cap. 6. &c.

that of being able to aſpire to the conſulate, by the law of C. Licinius, and L. Seſtius, Tribunes of the people; and that, by which they could obtain the prieſthood, that is to ſay, the dignity of Augur and Pontiff, by the law of Q. and Cn. Ogulnius, Tribunes of the people.

A. Gell. lib. 15. cap. 27.

THEY had alſo another and very material privilege, viz. the Plebiſcitum, a law made without the authority of the ſenate; and latterly, ſo great was the power of the Plebeians, that even the Emperors ſought to be choſen Tribunes of the people, in order to more firmly eſtabliſh their own authority.

CHAP. VI.

OF THE COMITIA, OR DIFFERENT DIVISIONS OF THE PEOPLE.

THERE were divisions of the Roman people: but none deserved so much credit as that made by Servius Tullius, the sixth King of Rome.

THEY were first divided by Romulus into three tribes, and each tribe into ten Curiæ. The first were like our wards in the city of London, and the second like our parishes. The Curiæ were also subdivided into ten Decuriæ. For a considerable time, the people gave their votes singly, according to the Curiæ; and the majority was reckoned the resolution of the whole assembly,

Dionys. Halicar. lib. 2.

Varr. de L. L. 4.

aſſembly, which was called Comitia Curiata.

BUT this diviſion of Romulus proving ineffectual for the purpoſes intended; Servius Tullius ranged the people in ſix claſſes. He made the firſt claſs to conſiſt of 98 centuries, in which were the Knights, and the richeſt citizens, who were ſimply called Claſſici; whence came the derivation of the name Claſſics, given to firſt-rate authors in the common-wealth of letters.

A. Gell. lib. 7. cap. 13. lib. 19. cap. 8.

THE ſecond claſs conſiſted of 22 centuries, and was compoſed of artiſans. The third conſiſted of 22 centuries, the fourth of twenty, the fifth of thirty, and the ſixth, which was compoſed of the poorer ſort, (ſervants and ſlaves excepted) was only reckoned as one century. Men and money were afterwards levied according to this

Vide Liv. lib. 1. cap. 43.

this diviſion, each century furniſhing a certain quantity and number.

THE diviſion of the people into tribes, remained more fixed than any other diſtinction made among the Romans; and the number of tribes gradually increaſed, till they amounted to thirty-five. Liv. lib. 6. cap. 5.

THEY were diſtinguiſhed by city tribes and country tribes, *in Tribus, urbanas et ruſticas*; and as, in time, the country tribes became more honourable than thoſe of the city, all illuſtrious perſons rather choſe to be enrolled in the country tribes; becauſe the four tribes of the city were only compoſed of freed men, and thoſe called *novi homines*; that is to ſay, people of fortune, who had ſuddenly riſen, and whoſe anceſtors had held no public poſt, a man of no birth, whom we call in Engliſh an upſtart. Liv. lib. 6. cap. 5. Sigon.

THE

THE place where theſe Comitia or aſſemblies met, was called Comitium, and was near the Forum, or public place. But the number of citizens increaſing every day, the aſſemblies of the people were removed to Mars Field, chiefly thoſe which were made by Curias, which were very numerous. For the aſſemblies of the people were called Comitia Curiata, or Tributa, or Centuriata, according as the people gave their ſuffrages by Curias, Tribes, or Centuries. The Comitia, or aſſemblies of the people by Curias, inſenſibly fell off. As to thoſe made by Tribes, they were the true aſſemblies of the Plebeians, as the Senators were excluded from appearing amongſt them. The Tribunes and the Ediles had the power of convoking theſe aſſemblies, and in theſe, Magiſtrates of the ſecond order were created, as well for the city as the provinces, and even the Curule Ediles themſelves. They alſo elected certain prieſts, made laws, fined thoſe who

A. Gell. lib. 15. cap. 27.

Vide Liv. lib. 2. cap. 60.

who had been convicted of any crime, and transacted other affairs of less importance.

THE assemblies of the people also took their names frequently from the Magistrate who first formed them, and were called Comitia Consularia, Censoria, Prætoria, Tribunitia, Edilitia, Quæstoria, being assembled for the election of Consuls, Censors, Prætors, &c.

Vide Cic. lib. 7. ep. 30. ad Curi.

BEFORE we conclude this chapter, we shall say a few words concerning Mars Field, where the assemblies of the people were held.

IT was out of the city towards the north, between the Flaminian way, the Tiber, and Rome, near the gate called Flumentana. It was also called Campus Tiberinus, and sometimes simply Campus. In this field there was an enclosure called Septa, into which

Cic. Catil. 1. cap. 5. Cic. lib. 7. ep. 30. Cic. pro Milone. cap. 15.

Senec. lib. 2. de ira. cap. 7. Auſon. in Grat. act. ad Gratian. cap. 5.

which perſons of the greateſt diſtinction entered over a kind of narrow bridge, to give their votes; whence *Ponte dejici* ſignified to be excluded from voting; and thoſe who were thus excluded were called Depontani.

Cic. de leg. lib. 3.

WHEN a law was to be paſſed, each perſon had two balloting balls given him, upon one of which were the letters U and R, which ſignified *Uti Rogas*, that is to ſay, I approve the law, which you propoſe; and upon the other, A, only, which ſtood for *Antiquo*, that is, I reject the law; and each according to his judgment threw one of theſe into the box. But in the election of Magiſtrates, the names of thoſe who aſpired after the office, were alſo put upon the ballots.

Feſtus.

Cic. de Amicit. et pro Plancio. et de leg. lib. 3.

Cicero. Livius. Plinius. Sueton.

THEY who canvaſſed for dignities in the republic, were called Candidati, becauſe they were diſtinguiſhed from

from other perſons by white habits, of which we ſhall ſpeak more hereafter, when we come to treat of the dreſs of the Romans.

CHAP.

CHAP. VII.

OF THE CONDITION AND QUALITY OF THE ROMANS.

AS in other nations; ſo among the Romans, there were various degrees and diſtinctions of perſons, who were born free, made free, or liberated from ſlavery.

Juſt. Inſt. lib. 1. tit. 4.

1. INGENUI, were thoſe, who were free from their birth, whether they ſprang from the marriage of two free perſons; or two perſons enfranchiſed; or from an enfranchiſed perſon and one born free, or from a mother only who was free, whatever the father might be.

2. LIBERTI were thoſe who were freed from ſlavery. By enfranchiſement;

ment, *manumissione*, they sometimes obtained liberty in the most extensive sense, and became Roman citizens. Sometimes the liberty they acquired went not so far. Others were called Dedititii, whose privileges were very trifling, and who were little better than slaves.

Just. Instit. lib. 1. tit. 5. 883.

In the course of time, the two latter kinds of enfranchisement were by degrees abolished; and the first, which at once bestowed on them all the privileges of Roman citizens, was most used.

But no person could be made free without the intervention of the public authority of the Prætor, if it was in the city, or of the Proprætor, or Proconsul, if out of the city. This kind of enfranchisement was called *Manumissio per vindictam*, or enfranchisement by the wand of the Magistrate; because the Magistrate put his wand on the

the head of the perſon to be made, free and uttered theſe words: "*Dico eum Liberum eſſe more Quiritium*," I declare this man to be free after the manner of the Romans.

Vide P. Ramus, in orat. pro C. Rabirio.

As to the other enfranchiſements, they were made amongſt friends, and the perſon ſo freed, obtained the privilege of Latium, or the condition of thoſe called Dedititii, that is to ſay, a condition like that of thoſe who, after having been conquered, had ſurrendered to the Romans; ſo that, in fact, they had only an appearance of liberty, for they were not, nor could be Roman citizens, neither could they contract marriages, nor traffick, nor make wills, by which means, when they died, whatever they poſſeſſed fell into the hands of their patron.

THOSE called Libertini, were diſtinguiſhed from thoſe called Liberti. For Liberti properly ſignified thoſe who,

Sueton. in Claud. cap. 24.

who having been ſlaves had been made free; whereas thoſe called Libertini, were the children of ſuch freed perſons.

When a ſlave had done ſome ſignal ſervice to his country, or his maſter, or had behaved faithfully and honeſtly, he obtained his liberty. But as all things fall into abuſe, it often happened, that ſlaves who had ſomehow or other ſaved money, purchaſed their liberty of their maſter, although they had nothing in them to deſerve it. Dionyſ. Halicar. lib. 4.

Although the ſlaves were intirely freed, there was a difference obſerved reſpecting them, for they could not be received into the country tribes, but only into the four city tribes; nor could their children be admitted into the ſenate till after ſeveral generations.

The third condition of men, after thoſe who were free-born, or made

 free,

free, were the ſlaves. *Servus*, a ſlave, is derived from the word *ſervare*, to preſerve, becauſe when the Romans took priſoners in war, they did not always put them to death, but preſerved their lives, in order to employ them in works of labour.

Lib. 1. ff. tit. 5. de ſtatu. homin.

All the ſlaves of one man were collectively diſtinguiſhed by the word familia.

The city ſlaves were diſtinguiſhed from the country ſlaves, *in ſervos urbanos et ruſticos*. Among the city ſlaves, there were Chirurgi, ſurgeons; Aliptæ, thoſe who anointed the wreſtlers, and had the care of the baths; Symphoniaci, the muſicians; Tibicines, the players on the flute; Supellecticarii, thoſe who took care of the houſehold goods; Bibliothecarii, the librarians; Ante ambulones, thoſe who waited on their maſters; Oſtiarii, the porters; Cubicularii, the chamberlains, &c.

Vide L. Pigno. in ſervis.

Cic. ep. ad Fam. lib. 16.

The

THE country ſlaves were employed in huſbandry, and other ruſtic employments. The city ſlaves were uſually treated more mildly than the others, in conſideration of their talents, and they frequently, after a length of years, obtained their liberty, if they had been faithful ſervants.

Vide Plin. jun. lib. 8. ep. 16.

THOSE who were of an inferior genius and unpoliſhed, were ſent into the country; and if they were miſchievous or refractory, as the major part was who had been taken priſoners, or purchaſed, they were confined in priſons deſtined for that purpoſe, called Ergaſtula, where they were ſhut up all the night, and obliged during the day to manure and till the ground, with chains on their legs.

THE Romans were guilty of a kind of cruelty towards their ſlaves, by marking them in the forehead with a hot iron, and afterwards filling the let-

ters with ink to render them more visible: the words were, "*Cave a fure*;" but to the honour of Constantine the great, he abolished this cruel practice, by a law, which forbad any one to disfigure a face, which was made in the image of God.

Just. Instit. lib. 9. tit. 47. de pænis.

CHAP.

CHAP. VIII.

OF THE EDUCATION OF THE ROMANS.

IT was owing to a good mode of education, that the Romans arrived at ſuch a pitch of greatneſs. It is true, that before the firſt Punick war, they cultivated the fine arts but very little; but it was pretty near the time of thoſe wars, that their poets, hiſtorians, and orators began to dazzle the world with their brilliant talents. It is not our intention to give a copious hiſtory upon the ſubject, the bounds of the work will not permit it; we ſhall therefore content ourſelves with briefly pointing out the method of educating youth among the Romans.

IT was with them an eſtabliſhed cuſ-

tom to join the ſtudy of the Belles Lettres with the military art, and the firſt years of youth were employed in the ſtudy of the Arts and Sciences; and after they had taken the Toga Virilis, which was uſually at ſeventeen years of age, (and of which we ſhall ſpeak hereafter) they ſent them to paſs ſeveral campaigns in the army, to learn the art of war, although they might have the ſtrongeſt inclination for peaceful employments and a civil life.

Vide Plutar. in eo.

And if we except C. Marius, who certainly did not labour for the good of the republic, but on the contrary did it all the injury he could, we ſhall ſcarcely find a ſingle Roman amongſt thoſe, who rendered themſelves illuſtrious, who did not excel in the knowlege of the Belles Lettres, as well as in the art of war.

They paſſed the firſt part of their youth in the ſtudy of the Greek language.

guage. 'Twas in this language they learned philoſophy and rhetoric, and made their declamations, before they ſtudied under a Latin rhetor, or profeſſor of rhetorick.

THEIR chief ſtudy was eloquence, which to acquire in an eminent degree, was to underſtand Greek, and even philoſophy, and juriſprudence; and often to render them more familiar in that elegant language, they were ſent while very young either into Greece, or ſome Greek colony, that they might learn to ſpeak it, at the ſame time they were perfecting themſelves in the Arts and Sciences.

THE cities to which they were chiefly ſent, were Athens, Apollonia, Mitylene, Maſſilia, &c. Tacit. in Agricol. cap. 21.

THE young Romans having thus paſſed their time in the ſtudy of virtue and the Belles Lettres, until the age of

ſeventeen, they then put on the Toga Virilis, and were ſent into the army, that they might learn from their own experience the nature of war, that in caſe they might ever attain the dignity of Proconſuls or Proprætors, they might not be deſpiſed by the ſoldiers, which could not fail to happen if they had never ſeen a camp. They had even maſters in the camp to inſtruct them; and when they returned from the army, if they had no inclination for arms, they applied themſelves more cloſely than ever to the ſtudy of Roman eloquence; and afterwards to the affairs of the republic.

Plin. lib. 1. ep. 10.

THIS mode of educating youth was no leſs uſed in the provinces, than at Rome; becauſe they were perſuaded that without it, it would be difficult to retain them when taken; and ſchools were eſtabliſhed in Britain, Gaul, Spain, &c.

Tacit. in Agricol. ap. 21.

CHAP.

CHAP. IX.

I.

OF THE ROMAN GAMES IN GENERAL.

THE games and ſpectacles make a conſiderable part of the antiquities of the Romans. The word Ludi, which ſignifies games, is equally taken for days of rejoicing, and even ſpectacles.

IN theſe games the Romans took great delight, ſetting aſide the reaſon, that they imagined them well-pleaſing to the Gods, and that by theſe public ſpectacles, the wrath of heaven might be appeaſed. Cic. Orat. 3. in Catil.

Ludi Sacri, was the general name

for those games celebrated in honour of the Gods.

Plutar. in Romulo. Varr. L. L. 3.

THE first, of which history makes mention, were those called Ludi Consuales, or Consualia, in honour of Neptune, who, as God of Counsel, was called Consus. These games consisted in horse-racing, and it was at one of these, to which Romulus having invited the Sabines, that the Romans stole away their daughters.

Liv. lib. 1. Eutrop. lib. 1. Tertul. de spec. cap. 5. Cic. Tusc. 2. 26. Plin. 7. 56.

THE most ancient after these, were those called Ludi Romani, or Ludi Magni, the Roman games, or great games; the institution of which is attributed to Tarquinius Priscus, and were celebrated in honour of Jupiter, *in circo maximo*, in the great circus; for which reason they were also distinguished by the name of Circenses, because formerly they were represented in a place surrounded with swords, *in circuitu ensibus positis.*

They

They were alſo called Ludi Gymnici.

THE Ludi Megalenſes, or Megaleſia, were repreſented in honour of Cybele, mother of the Gods. Liv. lib. 29. cap. 14.

THE Ludi Cereales, were repreſented in honour of Ceres. Liv. lib. 30. cap. 29.

THE Ludi Florales, were inſtituted in honour of the Goddeſs Flora, and were celebrated with every kind of laſciviouſneſs and immodeſty. Paterc. 1. 14. U. C. 613.

THE Ludi Martialis, inſtituted by Numa Pompilius, were conſecrated to the God Mars. Dio. lib. 60. Tertul. de ſpec. cap. 5.

THE Ludi Apollinares, were eſtabliſhed to obtain the aſſiſtance and protection of Apollo for the Romans. Macro. lib. 1. Saturn. C. 17.

THE Ludi Capitolini, were celebrated in honour of Jupiter Capito- Liv lib. 5. cap. 50

linus, for having preſerved the capitol when it was beſieged by the Gauls. There were other games in honour of Jupiter, called Agones Capitolini, inſtituted by the Emperor Domitian, and which were celebrated only every five years.

Sueton. in Dom. cap. 4.

THE Ludi Compitalitii, or Compitalitia, were in honour of the rural deities, called Lares, who were deemed the protectors of houſes and highways.

Plin. lib. 36. cap. ult. Varr. L. L. 5. 3. Macro. Saturn. lib. 1.

THE Ludi Plebeii, were exhibited in the Circus, in memory of the liberty that the people recovered by the expulſion of the Kings.

Liv. lib. 29. cap. 11.

THE Ludi Seculares, were inſtituted in honour of Jupiter, Juno, Apollo, Latona, Diana, and the Fates; alſo in honour of Ceres, Pluto, and Proſerpine, and were celebrated in Mars

Valer. Max. lib. 2. cap. 4. Zoſim. lib. 2. Herodi. lib. 3. in vita Severi.

Mars field, three days and three nights, every hundred and ten years.

THERE were alſo games called Ludi Votivi, to which people were engaged by a vow, which are as follow.

LUDI Victoriæ, were thoſe inſtituted by Sylla, after having put an end to the civil war; and in general all the games were exhibited on account of a victory.

Patere. lib. 2. cap. 27. Aſcon. in Verr. 2.

LUDI Quinquennales, Decennales, Vicennales, games celebrated every five, ten, and twenty years.

Sueton. in Nero cap. 12. Dio. lib. 53. Pomp. Læt.

LUDI Triumphales, the games which accompanied the triumph of a General.

LUDI Natalitii, the games which the Emperors cauſed to be exhibited on their birth-day.

LUDI

Sueton. in Nero. cap. 11. LUDI Juvenales, the games which Nero inſtituted for the exerciſe of youth.

Cic. in Bruto. LUDI Juventutis, were made in favour of youth, when the plague made great ravages at Rome.

Sueton. in Calig. cap. 20. LUDI Miſcelli, were certain games intermixed with divers kinds of ſpectacles.

THERE were alſo games called Ludi Funebres, funeral games, which the Romans made in honour of the dead, and to appeaſe their manes. They had alſo Gladiators engaged behind the funeral pile, during the ceremonies of their funeral obſequies.

Tertul.

OF

II.

Of the GAMES of the CIRCUS.

OF all the games we have mentioned, there are none which merit our attention more than thoſe called Ludi Circenſes, games of the Circus, becauſe they included all the ſpectacles exhibited in the other games.

These ſpectacles were the Pentathlum, or Quinquertium, the chariot races, the Trojan games, and the Pyrrhicha; to which we ſhall add thoſe of the Amphitheatre, as having been formerly repreſented in the Circus, the Venatio, the Naumachiæ, or ſea fights, and the conflicts of the Gladiators.

The word Pentathlum ſignifies five kinds of games, viz. leaping, running, playing

playing at quoits, darting, and wreſtling.

Homer. Odyſſ.

THE Diſcus, or quoite, was made of iron, wood, or braſs, but more uſually of ſtone entwined with a leathern thong, which remained in the hand of him who threw. It was nearly in the form of an oval, of more than a foot long, and about five inches thick. They threw it with all their might, and he who threw it higheſt, and with ſo much art that it fell within the appointed bounds, gained the victory. Sometimes he who threw it fartheſt was the victor, as appears from Horace.

Vide Ovid. Metam. lib. 10.

Hor. lib. 1. od. 8.

A. Gell. 3. 18. Quintil. 2. 8.

THEY had often another kind of exerciſe among the games of the Circus, ſuch as wreſtling and boxing, which as they are well known, I ſhall not deſcribe them.

THE chariot races, were the fineſt ſpectacles of the Circus. Thoſe who engaged

engaged in them were divided into companies or parties, which were diſtinguiſhed by different colours. The four ancient factions or companies, whoſe colours reſembled the four ſeaſons of the year, ſpring, ſummer, autumn and winter, were *Factio Praſina*, the green faction; *Factio Ruſſata*, the red; *Factio Alba ſive Albata*, the white; and *Factio Veneta*, the blue faction; to which the Emperor Domitian added two others, one of which was diſtinguiſhed by broad gold lace on their dreſs, the other by a purple habit; but theſe were aboliſhed by the ſucceeding Emperors.

Tertul. de ſpec. cap. 9.

Sueton. in Dom. cap. 7.

THEIR chariots in the courſes were uſually drawn by two, or four horſes, all a breaſt; the firſt which had two, were called Bigæ, the others Quadrigæ. The places whence they ſtarted were called Carceres. Four chariots ſet off at once, one of each party or company; this was called *Miſſus*,

Sueton. in Calig.

Varr. Virg. Geor. 104.

Propert. lib. 2. eleg. 24.

Missus, a course; they were to go round the Circus seven times, and he who first reached the place appointed, bore away the prize. But as there were towards the two extremities of the Circus two bounds, *Metæ*, in the form of obelisks, or columns of stone, which they were to touch in turning, there was great danger, (driving so furiously as they did,) of the chariot being broken to pieces, and the driver either wounded or killed. The course being finished, four others started, and so on, until there had been twenty-four courses, which made up the number of ninety-six chariots. The people sometimes contributed for a twenty-fifth course or *Missus*; and the money collected was called Missus Ærarius. The usual signal for starting, was a napkin, *mappa*, held up at the seat of the Prætor, or the Magistrate who presided. The victors were honoured with garlands, crowns, and other rewards, after the manner of the Greeks.

Vide Virg. Georg. 3. 103.

Juv. 11. 191.

Sueton. in Dom. &c.

Sometimes

Sometimes they had large ſums of money given them, which enriched them the whole of their lives.

THE Trojan games, *Troja, ſive Ludus Trojæ*, are generally attributed to Aſcanius, the ſon of Eneas, who inſtituted them firſt in Sicily, and afterwards in Italy. Virg. Æn. 5. 596.

THESE were horſe-races, reſembling a fight, by the Roman youth in the Circus, under the conduct of a chief, called Princeps Juventutis, the chief or Prince of the youth, who was ſometimes the preſumptive heir of the empire; and ſeldom leſs than the ſon of one of the firſt Senators. For a beautiful deſcription of theſe games, read Virgil, Æn. 5. 545.

THE Pyrrhicha, was a dance of armed men, who in their geſtures, and in every motion of their bodies, imitated the actions and different poſtures of perſons fighting. Pliny calls the Pyrrhicha, *Saltatio armata*. Sueton. Plin. Nat. Hiſt. lib. 7. cap. 57.

VENATIO,

VENATIO, or the hunting of wild beasts, was particularly instituted in honour of Diana, whom they regarded as the goddess of hunting. Divers kinds of birds, and other animals, brought from foreign countries, were exposed to view, as ostriches, crocodiles, panthers, lions, tygers, bears, leopards, elephants, &c. The spectators were even allowed, upon particular occasions, to hunt them, and to retain as their property what they caught.

Vide Cic. lib. 2. ep. 11.

Lib. 7. ep. 1.

Sueton. cap. 43. in Aug.

Sueton. in Calig. cap. 18.

SOMETIMES these animals were set to fight one against the other; and sometimes persons trained up to this dreadful employment, or condemned criminals; Christians were also exposed to these ferocious beasts, for no other reason than their believing in the true God. The persons so exposed, were called Bestiarii, and if they escaped, their lives were given them.

Seneca, ep. 70.

THE

THE Naumachiæ, were fights between ſhips, made for the diverſion of the Emperor, either without the city, as thoſe on Lake Fucinus, exhibited for the amuſement of the Emperor Claudius, or within the city, upon ſome canal made on purpoſe.

Sueton. in Claud. cap. 21.

Sueton. in Cæſ. cap. 39. cap. 40.

THE conflicts of the Gladiators at firſt were only exhibited at funerals, but at length they became their principal amuſement, and ſcarce could the Romans be induced to aboliſh them, after they had embraced the Chriſtian religion. Theſe Gladiators uſually were refractory and diſobedient ſlaves, or priſoners taken from the enemy. And theſe perſons were looked upon in a very contemptible light; yet many were induced for the ſake of money to become Gladiators, who were free men. Thoſe who thus fought for money, were called Auctorati, or hired men, and their reward was called Auctoramentum; and when they were diſengaged,

U. C. 490. Valer. Max. lib. 2. cap. 4.

Tertul. de ſpect. Servius in Æn. 10.

Sueton in Tiber. cap. 7.

engaged, they were called Exauctorati. There have even been found Knights and Senators, who have contributed to the amuſement of the people, at the expence of their honour. And alſo women, who have not been aſhamed to appear in the Amphitheatre, and fight like Gladiators. They had alſo fencing maſters, *Laniſtæ*, who trained up Gladiators for their cruel employment. The fencing ſchool, was called Ludus, in the ſingular number. The place where the Gladiators exhibited was the Amphitheatre, where the ſpectators ſat one above another, as in our public places of amuſement.

Seneca, ep. 100.

Juv. Sat. 6. 254.

THAT of Pompey, contained eighty thouſand perſons. The middle of the Amphitheatre was called Cavea, or Arena, becauſe it was covered with ſand. The paſſages by which they entered into the ſeats, were called Vomitoria.

Lipſius. de Amph.

WHEN

WHEN the Gladiators firſt made their appearance, they did not begin fighting immediately, but ſparred with weapons made of wood, to try each others ſtrength and dexterity. This was called Præluſio or Prelude. But as ſoon as the trumpet ſounded, they changed their weapons, and fell to in earneſt; this was called Vertere Arma. He who was vanquiſhed laid down his arms, and endeavoured to move the people to pity; for it was in the people's power to ſave his life or not, which they intimated in the following manner; they raiſed both their hands and kept them ſhut, with their thumbs under their fingers, if they wiſhed to ſave his life; this was called Premere Pollices; but if the ſpectators deſired the death of the vanquiſhed, they raiſed up one hand only, and ſhutting the fingers, held their thumb extended, and made it point from them; this was called Vertere, or Convertere Pollicem. Whence it happened afterwards,

Plin. lib. 6. ep. 13.

Juv. 3. 36.

Plin. 28. 2.

wards, that these two expressions came to signify to approve, or condemn.

Quint. 6. 3. Sueton. in Calig. cap. 30. Juv. Sat. 8.

THERE were other kinds of Gladiators: such as the Retiarii, who fought with a net in their right hand, (which they endeavoured to cast over their antagonist,) and a kind of trident in the other.

Plin. lib. 31. cap. 11. Lipsius Sat. lib. 2.

THE Mirmillones were those who fought against the Retiarii; they were armed with a shield, scythe, and head piece, with a picture of a fish upon the crest.

Seneca, ep. 39. Sueton. in Calig. 35. Claud. 21.

THOSE who fought in chariots, were called Essedarii, from the word Esseda or Essedum, which signifies a war chariot used among the Gauls.

Sueton. in Claud. cap. 34.

GLADIATORS were distinguished by the general names of *Gladiatores Meridiani*, who fought in the afternoon; *Gladiatores Fiscales*, who were

at

at the expence of the Emperor; *Gladiatores Postulatitii*, Gladiators whom the people wished to see fight, on account of their great experience; *Gladiatores Catervarii*, who fought not by couples, but by bands; and *Gladiatores Ordinarii*, who fought in the usual manner.

THOSE who were victorious, obtained various rewards. Sometimes a collection was made for them among the spectators. But the most usual rewards were the Pileus and the Rudis; the first was a cap, which was the sign of liberty, and the second a wand, the sign of their discharge.

Juv. Sat. 7.

Liv. 45. cap. 44.

Cic. Att. 2. 29. Tertul. de spect. cap. 11.

THERE were others, such as the Samnites, so called from their being dressed like those people; there were others likewise called Pinnirapi, but as they are seldom mentioned, and not very important, we shall pass them over.

Juv. Sat. 8.

Vide Liv. lib. 9. cap. 40.

III.

OF THE LUDI SCENICI, OR THEATRICAL ENTERTAINMENTS.

THE *Ludi Scenici*, were theatrical entertainments, uſed among the Romans. They may be reduced into four kinds, viz. *Satyræ*, *Mimi*, *Comœdia*, *Tragœdia*.

THE *Satyræ*, were in the beginning kinds of farce, interſperſed with much raillery, and ſometimes too much gall: they were accompanied with muſic and dancing, and differed as much from thoſe of Horace, Perſius, and Juvenal, as from the poems of the ſame name of the preſent day.

THE *Mimi*, were poems more licentious and filthy than any of our comedies;

comedies; they were not divided into acts, but were ſung, or recited by a ſingle actor, called Pantomimus, becauſe he imitated, like a buffoon, the actions of men, and played many apiſh tricks to excite the laughter of the ſpectators.

COMEDY was diſtinguiſhed as well among the Romans, as the Greeks, by the old and the new. The firſt was more free, and more filled with raillery and obſcenity: the new was more polite and modeſt: but though this laſt was more chaſte, and written in a better ſtyle, yet afterwards ſomething of the old Comedy was added, particularly in thoſe kinds of pieces called Atellani, to which the name of Exodium was given, which ſignifies the end or concluſion.

Vide Cic. de Off. lib. 1. cap. 29. Hor. lib. 1. ſat. 4. Liv. lib. 7. cap. 2. Sueton. in Tib. 45. Calig. 27. Nero, 39.

TRAGEDY differed from Comedy, both in its ſubject and ſtyle.

COMEDY was a plain and cheerful repreſentation of an agreeable adventure among perſons in general. The ſtyle ſimple and natural, that it might ſuit the character intended to be repreſented. The actors of Comedies frequently wore a ſlight kind of ſhoe, called Soccus, which was not only to diſtinguiſh them, but to render them more active.

Vide Opera Terent.

TRAGEDY, on the contrary, was a grave and ſerious repreſentation of ſome mournful action, which happened among perſons of ſuperior quality, as Princes, Kings, and Emperors; but not always, though chiefly confined to theſe. The ſtyle of Tragedy was more elevated and ſublime, the better to ſuit the grandeur and dignity of thoſe who ſpoke; and that it might give to the actors of Tragedies the air of heroes, and to make them appear greater and more majeſtic, they wore

Vide Opera Sophoclis.

wore buſkins, or Cothurni, which were a kind of half-boots.

THE place of repreſentation was the Theatre, different from the Amphitheatre, in as much as it was in the form of a ſemicircle, whereas the Amphitheatre was oval or round. The ſcene was divided into two parts, one of which was called Proſcenium, and the other Poſtſcenium. The Proſcenium was in the front of the Theatre, and the Poſtſcenium the back part.

Polyd. Virg. de rer. invent. lib. 3. cap. 13.

IN the Proſcenium was the Pulpitum, the place where the actors played, which we call the ſtage. The Poſtſcenium was the place whither the actors retired, and where they dreſſed themſelves. The Orcheſtra, among the Greeks, was a part of the ſtage where the dancers exhibited; but among the Romans, it was the loweſt part of the Theatre, which we call the pit, and was in the form of a ſemi-circle.

Vitruv. 5. 6.

Tacit. An. 14. Plin. lib. 36. cap. 15. Sueton. Aug. 29. ibid. 31.

THERE were at Rome ſeveral Theatres; the moſt celebrated of which were thoſe of Pompey, Scaurus, and Curio.

Vitruv. 5. 9. Fel. Minut. cap. 37. Lactant. lib. 6. cap. 20, 22.

BESIDES the Theatres, there were at Rome four public Edifices, in the form of little Theatres, which were called by the name of Odeum, where concerts were held, and where, according to Suidas, the muſic of the great Theatres was rehearſed.

CHAP.

CHAP. X.

OF THE DRESSES OF THE ROMANS.

OF all the garments in uſe among the Romans, none was more peculiar to them than the Toga, which they wore above their tunick. For which reaſon, the name Togati was often given them by the claſſic authors to diſtinguiſh them from other nations, as in Virgil, Gens Togata. The Toga was a long white robe, the deſcription of which is given by the Commentator of Perſeus, in theſe words: "*Toga eſt purum pallium, formâ rotundâ, et fuſiore atque inundante ſinu et de ſub dextro veniens, ſuper humerum ſiniſtrum ponitur.*"

Liv. lib. 3. cap. 52.
Senec. de beatâ vitâ, cap. 24.
Æn. 1. 286.
Sat. 5. 14.

THEY had no other girdle for this

kind of robe than what was made by the robe itſelf, which was folded and placed in ſuch a manner, as to form one, which is called Balteus, above which the folds falling from the left ſhoulder being collected in a knot, formed what was called Umbo: thus Umbo and Sinus were two different things, for the Sinus was that part of the robe which went under the right arm, the height of which formed the Balteus, whereas the Umbo, or knot, was on the breaſt towards the left arm. When the Balteus was looſened, then the Sinus or front flap fell towards the feet.

Tibul. Elog. 7. 46.

THE Roman citizens wore the Toga in times of peace, when they appeared in public: but in war time, and even in the city, if there was any danger, they wore the Sagum, which was a kind of garment, ſhorter and not ſo full as the Toga, that they might be more at liberty, if any thing happened; and

Cic. Philip. 14 cap. 1.

thoſe

thoſe who were thus clothed were called Sagati.

THE Candidati, or thoſe who put up for any office in the republic, wore a robe whitened with chalk, that they might be diſtinguiſhed from others: hence it was called *Toga Candida*; this they were obliged to wear during the two years that they ſolicited for a place.

Plin. 7. 34.

THE Toga was the diſtinction of a Roman citizen, which was always aſſumed at the age of ſeventeen years; whence came the expreſſion, *Togam virilem ſumere*, to take the manly robe.

Plin. lib. 1. ep. 9. lib. 10. ep. 117.

THE youths who were under twelve years of age wore a kind of waiſtcoat with ſleeves, called Alicula Chlamys, or ſimply Alicula; and at twelve years of age they quitted it for the Prætexta, a robe ſo called from its being trimmed with purple. The Prætexta was alſo

Vide Digeſt. lib. 34. Tit. 2. 23. item Dacier. in Hor. Epod. Od. 5. 7.

Liv. lib. 34. cap. 7.

Cic. Philip. 2. cap. 43.

worn by the Magiſtrates and Augurs.

Propert. 4. 1. 131.

THE young perſons who had not attained their ſeventeenth year, had an ornament round their neck to diſtinguiſh them, called Bulla, which was in the form of a heart, and hollow within, and hung upon their breaſt; thoſe who could afford it, had them of ſilver, or gold, but the poorer ſort had them of braſs. When they had attained their ſeventeenth year, they left it off, and it was hung up to the houſhold gods.

De origine vide Plin. 33. 1.

Cic. in Vatin. 12.

TOGA Pulla was a black or mourning robe, and Toga Sordida a deſpicable robe, worn chiefly by priſoners when they appeared before their Judges.

TOGA Picta, Toga Palmata, Toga Purpurea, Trabea, Paludamentum, and Chlamys, were robes of ceremony, and

and were nearly alike in form, though their trimmings were different.

TOGA Picta, the embroidered robe, and Toga Palmata, the robe adorned with palms, were triumphal habits, and were alſo ſent as preſents to Kings. Liv. 30. 15. Mart. 7. 2.

TOGA Purpurea, or purple robe, was worn by the Emperors. Liv.

TRABEA, the white robe bordered with purple, and ornamented with ſcarlet, was worn by Conſuls, Kings, and Augurs. Ovid. Faſti. 2. 503.

PALUDAMENTUM, or ſcarlet robe, bordered with purple, and ſometimes enriched with gold, was worn by the Generals of the army. Plin. Jun.

CHLAMYS, was according to ſome, the ſame as Paludamentum. It was a kind of cloak worn over the other Vide Virg. Æn. 4. 134. Æn. 8. 588.

clothes, which they uſed in war, travelling, or hunting.

LÆNA, was a winter robe, made of thick cloth, and worn over the other clothes. The faſhion of it was brought from foreign countries, and Æneas is repreſented in Virgil with ſuch a habit, which he had received as a preſent from Dido.

Æn. 4. 262.

SYNTHESIS, was a feſtival robe, particularly worn during the time of the Saturnalia.

Mart. lib. 14. ep. 1.

LACERNA, was a kind of riding coat; it was alſo worn in bad weather, &c.

Ovid. Faſt. 2. 745.

PENULA, was a ſhort thick woollen, or leather coat, worn in cold or rainy weather, and alſo when they were on a journey.

Mart. lib. 14. ep. 137. Cic. Orat. in Milon. cap. 10.

TUNICA, was a kind of waiſtcoat worn

Catil. 2. 10.

worn under the Toga; it came down to the knees, and in general had no ſleeves; thoſe who wore ſleeves being accounted effeminate. It was worn by all ranks: ſervants and ſlaves had a coarſe one; thoſe of the better ſort of citizens were finer, and white, but plain; the Knights had them adorned with ſmall purple ſtuds, from which they were called Anguſticlavi; and thoſe of the Senators were ornamented with very broad purple ſtuds, and were called Laticlavi; both of which we mentioned before, in Chap. V. Sect. II. Sometimes the Romans wore two tunicks; the under one was called Tunica interior, the other Tunica exterior.

Valer. Max. lib. 7. cap. 4, 5.

Vide Sueton. in Aug. cap. 82.

SUBUCULA, which was alſo called Induſium, and Interula, was a linen ſhirt or ſhift, the uſe of which was introduced among the Romans, when they began to degenerate from their primitive ſimplicity.

Hor. lib. 1. ep. 1.

STOLA,

Vide Cic. Philip. 2. 18.

STOLA, was a long flowing robe, or a kind of long tunick, worn by the women.

Virg. Æn. 2. 576.

PALLA, was a long robe worn over the other clothes, and chiefly by women.

THE Romans wore no ſtockings, but ſometimes wrapped their legs in bands of ſtuff.

THE coverings of their feet were of two kinds, viz. buſkins and ſandals; the firſt were a kind of half-boots, and the others were only ſoles faſtened on their feet by leather thongs.

THE Senators, and even their children, wore between the ancle and the inſtep a creſcent, ſometimes of gold, or ſilver, but frequently of ivory; this ſerved as a buckle, and was worn by way of diſtinction.

Stat. Sylv. 5. 28.

CHAP.

CHAP. XI.

OF THE MARRIAGES OF THE ROMANS.

MARRIAGES were usually made among the Romans by the consent of parents, who mutually engaged either by word of mouth, or in writing, some time before the nuptials; the one to give their daughter in marriage with the portion agreed upon; which was expressed by the verb *spondeo*; and the parents of the man by the word *despondeo*. This agreement, made by both parties, was called Sponsalia; and if a contract was drawn up in writing, it was called Tabulæ Nuptiales. The man so betrothed sent a ring to the woman, which, according to Pliny the historian, was of iron without any stone, at least in his time.

Juv. Sat. 6. 199.

Tacitus.

Plin. lib. 33. cap. 1

Dionyſ. lib. 6.

Liv. lib. 38.

No Roman was permitted to marry a woman who was not a Roman; but it was not abſolutely neceſſary that ſhe ſhould be originally a Roman; it was ſufficient if ſhe was of a city or family, which had the privileges of citizens.

Macro. Saturn. lib. 1. cap. 15.

Ovid. Faſt. 6. 219.

THE Romans were very ſuperſtitious as to the day of the ſolemnization of marriage; they avoided the Calends, the Nones, and the Ides. They would not marry in the months of February, March, and May; but they eſteemed the month of June as the moſt favourable to marriage in the whole year.

Plin. lib. 18. cap. 3.

THE ceremony of marriage was performed three different ways; 1ſt, by offering up ſacrifices, and by carrying a wheaten cake, called Farreum, before the new-married woman, which the High-Prieſt, and the Prieſt of Jupiter offered to the Gods, and part whereof they gave to the bridegroom

to

to eat, which was called Confarreatio; 2d, by a mutual gift of a piece of money, presented before witnesses, with an engagement to live together as man and wife, which was called Coemptio; 3d, by actually living together during a whole year, by the consent of their parents, without sleeping three nights apart, which was expressed by, *usu convenire in matrimonium.*

BEFORE all things, it was necessary to consult the Augurs, whether the marriage would be happy or not; and if he gave a favourable answer, they immediately began to adorn the bride, suitable to the ceremony. Cic. Orat. pro Cluent.

On the day appointed for the wedding, her hair was intermingled with locks of wool, like the Vestals, whose purity she was to imitate. They tied the ends in a javelin point, called Cælibaris, which had been drawn from the body

Plutar. in Rom. Catull. Carm. 61.

body of a gladiator, who had died of his wounds, in memory of the forced marriages of the Sabine virgins; after which, they crowned her with marjoram, and put on her a ſaffron or flame-colour veil. Hence it is, that *nubere*, which properly ſignifies to overſhadow or veil, came to be uſed in Latin to expreſs the action of marriage; for in ſpeaking of a woman we ſay, *mulier nubit*, but when we ſpeak of a man, then it is, *vir ducit*. Inſtead of her uſual garments, ſhe wore a kind of tunick, called Tunica Recta, or ſimply Recta, becauſe it was made to hang ſtraight all round, and was cloſed on every ſide like a ſhift; ſhe had alſo a pair of yellow ſhoes, *Soccos luteos*, and a girdle of ſheep's wool, *Cingulum factum ex lanâ ovis*, which was tied, *Herculaneo nodo*, in a knot, ſaid to have been invented by Hercules, which knot the bridegroom was to unlooſe, and they imagined it a happy preſage for the new married couple,

Plin. lib. 8. cap. 48.

Plin. 28. 6.

couple, to untie a knot invented by ſuch a hero, who had left behind him ſeventy children.

WHEN the bride was thus adorned, ſhe was led by force to the houſe of her intended huſband, by three youths, clothed in robes trimmed with purple, and whoſe parents were all living; one of them carried a torch before her, made of white thorn, *Facem ex ſpina alba*, and the other two led her by the hands.

Feſt. Patrimis et Matri.

THEY were preceded by boys playing on flutes, and others bearing torches made of white thorn, pine, or hazel; of whom there were never more than five; the reaſon, according to Plutarch, was, that they thought new married people ſtood in need of the protection of the five divinities, viz. of Jupiter in his ſtrength and vigour, of Juno in the flower of her age, of Venus the goddeſs of love, and of Diana,

Vide Plutar. Quæſt. Rom. 2.

Diana, whom they alſo called Lucina, and who under that name preſided over child-birth.

Plin. lib. 8. cap. 48.

A diſtaff with wool was carried behind the bride. A youth, who in this ceremony was called Camillus, or Caſmillus, followed her alſo, bearing a kind of baſket, called Cumerum, in which were jewels and trinkets for her uſe.

Feſtus.

When ſhe reached the houſe of her huſband, which was ornamented with flowers and green boughs, ſhe was aſked who ſhe was? to which ſhe anſwered, that her name was Caia, meaning them to underſtand that ſhe intended to follow the example of Caia Cæcilia, otherwiſe called Tanaquil, wife of Tarquinius Priſcus, who was a very virtuous princeſs, and who ſpent her time in ſpinning and ſuch like uſeful employments.

Those

THOSE who introduced her into the houſe, inſtructed her alſo to ſay *Ubi tu Caius, ego Caia*, that is, according to the interpretation of Eraſmus, Where you are maſter, I will be miſtreſs. Before ſhe entered, ſhe adorned both ſides of the door with woollen fillets, and anointed them with oil: after which, ſhe ſprang over the threſhold of the door, or rather, ſhe was lifted over, that ſhe might not touch it, as that would be a bad omen. In each of the ceremonies we have juſt mentioned, they invoked certain divinities, as the god Jugatinus, when the engagement was made; Domiducus, when ſhe was brought to her huſband, &c.

Plutar. Rom. Quæſt.

Catul. 62. 293.

WHEN ſhe entered, the keys of the houſe were given her, and ſhe was ſeated *in pelle lanatâ*, upon a ſheepſkin unſhorn. The huſband preſented her with fire and water, to ſignify that he agreed to live with her, although they might have nought but thoſe two elements

ments to exist on; or else to signify the flame of love or purity of the marriage bed; and conducted her and her companions into the place where he had prepared a magnificent feast.

DURING these ceremonies, nought was heard but music, and the repetition of the word *Thalassio*. The origin of which is as follows: when the Romans seized the Sabine women, there was one amongst them remarkable for her beauty: her ravishers fearing she might be taken from them, frequently cried out *Thalassio*, we are carrying her to Thalassius. This was a handsome courageous young man, so much respected, that nobody offered to molest them. A marriage so disposed, could not fail of being happy. It was so, and the Romans ever since have used the word *Thalassio* in their Epithalamia, or nuptial song, as if to wish the new married pair a like destiny.

Liv. lib. I.

Aur. Victor.

AFTER

AFTER the entertainment, the husband threw nuts amongst the children, to signify that he quitted all childish sports, as appears from these words of Virgil, *Sparge, Marite, nuces.* Eclog. 8.

THE boys who were attendants at the wedding, then took off their robes trimmed with purple, and sung the fescennine verses, which were gross and obscene productions authorised by a long continued custom; during which the bride was led into the nuptial chamber, called Thalamus, in which was the nuptial bed, *Lectus Genialis*, or *Torus*. She who conducted her, was called Pronuba; and he who conducted the husband to the chamber was named Auspex, or Paranymphus; and the boy who carried the torch before the bride, was called Prælux. They carried into the nuptial chamber the statues of the divinities, who presided over the consummation of marriage. These divinities were, the goddess Virginensis,

Liv. lib. 7. cap. 2.

Alex. ab Alex.

ſis, the god Subjugus, the goddeſs Prema, the goddeſſes Pertunda and Venus, and the infamous god Priapus, upon whom they made the bride ſit. After the bride was put to bed, and the Epithalamia or nuptial ſong was ſung, they then took their leave of them and left them alone.

A. Gell. 2. 24.

Cic. Orat. pro Cluent.

Apul. lib. 6.

THE next day, they had another feaſt, in the houſe of the huſband, called Repotia; and on this day the friends and relations of the bride made her preſents, which were called Nuptiala dona. She alſo offered a ſacrifice in the houſe of her huſband, to render the gods propitious.

CHAP.

CHAP. XII.

OF THE FUNERALS OF THE ROMANS.

THE Romans usually burned their dead; and after having burned them, they washed their bones and ashes with milk and wine, and inclosing them in an urn, placed them in a sepulchre.

THEY also erected a monument, called Cippus, in honour of the deceased, upon which was engraved his name, and the honours he had obtained.

THERE were a few families, who had the privilege of burying their dead, without burning them. Vide Plin. lib. 7. cap. 54.

When a body was to be burned, they made a pile, called Rogus, or Pyra, upon which it was placed, and sprinkled with precious liquors. Those things which the deceased valued most whilst living were also placed by him; then some of his nearest relations, after calling him three times with a loud voice, turned their back towards the pile, and set fire to it with a torch. After that, his ashes and bones were collected, placed in an urn, and put into a sepulchre.

Stat. lib. 3. Sylv. 3. 39. Plin. lib. 4. ep. 2. lib. 5. ep. 16.

Vide Sueton. Cæs. cap. 34.

The funeral procession was made with great ceremony and magnificence: a dirge, called Nænia, or Nenia, was sung at the funeral by the mourners, who were called Præficæ.

Cic. Orat. pro Milon. cap. 32. A. Gell. lib. 18. cap. 7.

As to the funeral games, we have already spoken of them in the ninth chapter. The Elogium, or funeral oration, *Laudatio Funebris*, was a discourse,

Vide Sueton. Cæs. cap. 6.

course, which the nearest relation of the deceased made in his praise. Plin. lib. 2. ep. 1.

After the funeral games, a feast was made for the relations and friends, and raw flesh was distributed to the people, *Visceratio dabatur*. Liv. lib. 39. cap. 46.

They had also certain sacrifices for the dead, called Inferiæ, and these were made not only on the day of their funeral, but were repeated every year, near the sepulchre of the deceased. Festus.

The sepulchres were usually erected by the side of the high road, that passengers might read the inscription ingraved upon them, and might by these means keep up the remembrance of those who were buried there. Nepos. in Pomp. Attico. Vide Kirchman, lib. 2. cap. 22.

The spot where the sepulchre was erected, *Area Sepulchri*, was a space of a certain number of feet, marked out and consecrated for that purpose. Vide Cic. Philipp. 9. cap. ult.

CHAP. XIII.

OF THE DEIFICATION OF THE EMPERORS.

THE Roman Emperors who had ſought the welfare of the republic, were uſually placed among the gods, whence theſe expreſſions in Eutropius, "*Divus appellatus eſt*," ſpeaking of Auguſtus. Alſo of Claudius, "*Poſt mortem conſecratus eſt, Divuſque appellatus.*"

Lib. 7.

TEMPLES were built for them, and Prieſts ordained to officiate.

Plin. Paneg. cap. 11.

THE deification of an Emperor was as follows: An image of wax, which was a ſtrong reſemblance, was placed in a great room in the palace upon an ivory

Vide Herodianum, lib. 4. cap. 2.

ivory bed, the covering of which was trimmed with gold, as if it had been the Emperor himſelf lying ſick. Every body was permitted to ſee this image during ſeven days. After which, the Emperor being regarded as dead, two choirs, one compoſed of youths, and the other of Roman ladies of the firſt quality, ſung the praiſes of the deceaſed. This ceremony being finiſhed, the bed was carried by the moſt conſiderable Senators and Knights to the Field of Mars, and placed upon a pile raiſed in a particular manner, being compoſed of ſeveral ſtages, each leſs than the one beneath. They then had ſeveral horſe-races round the pile; and afterwards the ſucceſſor of the Emperor ſet fire to it with a torch; and an eagle was let looſe, which made the people believe that the ſoul of the deceaſed aſcended to Heaven with the bird. After this, he paſſed for a god, and temples were dedicated to him, ſhrines erected, and prieſts appointed.

THIS honour was not conferred upon Emperors only, but even upon their wives, mothers, and ſiſters, as appears from ſeveral medals, which have on one ſide Divus or Diva, and on the other this inſcription, *Conſecratio*, that is, deification, with the figure of an eagle, if it was for an Emperor, and often a peacock, if it was for a woman.

THIS cuſtom became ſo firmly eſtabliſhed, that the firſt chriſtian Emperors aboliſhed it with difficulty.

FOR this ceremony was looked upon as a mark of reſpect; and Jovian, though a zealous chriſtian, was, by the generoſity of the princes who ſucceeded him, ranked among the gods.

Eutrop. lib. 10. cap. 9.

CHAP.

CHAP. XIV.

I.

OF THE ROMAN YEAR IN GENERAL.

ROMULUS, according to the testimony of several authors, divided the year into ten months, of which March, April, May, and June, were the first, and the six last were named according to the order in which they stood, viz. July was called Quintilis; August, Sextilis, and the others the same as they are to this day.

Solin. cap. 3. Macro. Saturn. lib. 1. cap. 12.

THE months of March, May, July, and October had thirty-one days, but those of April, June, August, September, November, and December only thirty,

Macro. Solinus dicto loco

thirty, ſo the year conſiſted of only 304 days.

NUMA Pompilius added two months to the year of Romulus, January at the beginning, and February at the end, making his year to conſiſt of 354 days, that is, according to the calculation of Joſeph Scaliger, fifteen hours and ſixteen minutes longer than the lunar year: but as the ſolar year is longer than the lunar; he ordained that every two years, a month, alternately conſiſting of twenty-two and twenty-three days, ſhould be added, that both ſolar and lunar might begin together. This ſupernumerary month was called Mercedinus, or Mercedonius, as Plutarch informs us, and derives the name from Mercedonia, the goddeſs who preſided over payments, becauſe in this month certain payments were made. There were indeed other days than thoſe in this month, which were marked for payments,

Scalig. de emend. temporum.

Plut. in Numa. item in J. Cæſ.

ments, viz. ſix in the month of July, four in the month of September, and three in November, which were diſtinguiſhed in the old Roman calendar by the letters Merk. The Pontiffs, to whom Numa left the power of making the intercalations we have juſt mentioned, acquitting themſelves ſo arbitrarily and irregularly, the year became ſo diſordered, that Julius Cæſar, assiſted by an Aſtronomer of Alexandria, named Soſigenes, and one Flavius, again reformed it; he aboliſhed the Lunar year, and in its ſtead introduced the Solar, conſiſting of 365 days, regulating the number of days, in every month, as they are at preſent.

Censorinus, cap. 20.

But as it was found, by obſervation, that the annual revolution of the Sun was nearly ſix hours more, another day was added every fourth year to the month Mercedinus; and in this month, by thus adding, two days were called alike, *ſexto Kalendas Martii*, whence

is derived the name of the year Bissextile.

Macro. Saturn. lib. 1. cap. 14.

THIS reformation was made in the 707th year from the building of Rome, and this year was called *Annus Confusionis*, the year of confusion.

BUT as the annual revolution of the sun is now found to be no more than 365 days, 5 hours, and 49 minutes nearly; this difference of eleven minutes still caused some irregularity in the year; and in 1582 had made 10 days in the period of the Vernal Equinox. Pope Gregory, in order to remedy the defect, sunk ten days, and the fifth of October was called the fifteenth; and to prevent a like disorder for the future, he ordained that three bissextiles should be retrenched every four hundred years, that is to say, after the year 1600, which was bissextile, every hundredth year should not be bissextile except the fourth, as 1700,

1800,

1800, 1900, were not to be biſſextiles, but the year 2000 was to be; and ſo on for ever. This reformation of the calendar was received by all the Catholic countries, but rejected by England and all the Proteſtant Princes, as being impoſed by an authority they did not acknowledge; but in the year 1752, an Act of Parliament paſſed in England, to follow in future the Gregorian ſyſtem, as great confuſion was likely to enſue, from thus reckoning time different from other nations.

II.

Of the Distinction of DAYS among the ROMANS.

Macro. Sat. lib. I. cap. 16.

AFTER the ſame manner that Numa Pompilius divided the year into months, he alſo ranged the days of the months under different denominations, and called ſome *Dies Feſti*, feſtivals; others *Dies profeſti*, common days; and others, *Dies interciſi*, half feſtivals; that is, days whereof one part was employed in religious worſhip, and the other in civil affairs.

The feſtivals were of four kinds: ſome were appointed for offering up public ſacrifices to the gods, *ad ſacrificia Diis offerenda:* others were ſolemn feaſts in honour of the gods, which were called Epulæ: ſome were ſet apart for the celebration of the public

lic games, *ad ludos agendos*: and others were called Feriæ.

THESE Feriæ were either public or private. The public were diſtinguiſhed by four kinds, viz. 1. *Feriæ Stativa*, which were feaſts common to all the people upon certain fixed days marked in the Roman calendar, as the *Agonalia*, *Carmentalia*, &c. 2. *Feriæ conceptivæ*, moveable feaſts, like our Eaſter or Whitſuntide, the days of which were fixed by the Magiſtrates or Prieſts, as the *Paganalia*, *Bacchanalia*, *Ambarvalia*, &c. 3. *Feriæ Imperitivæ*, feſtivals by command, as thoſe which the Conſuls, Prætors, or Dictators appointed by their authority: 4. *Feriæ Nundinæ*, fairs or markets, held every nine days at Rome, whither the country people went to buy and ſell.

Ovid. Faſt. 1. 54.

THE private Feriæ, were feſtivals celebrated by individuals, or whole families, as birth-days, anniverſaries of inter-

interments, alſo days in which they celebrated ſome remarkable deliverance, &c.

Plaut. Aul. 2. 8. 10. UNDER the name of *Dies profeſti*, or common working days, were comprehended thoſe called *Faſti*, *Comitiales*, *Comperendini*, *Stati*, and *Præliares*.

Varro. *Dies Faſti*, were pleading days, in which the Prætor judged cauſes, and pronounced theſe words, *Do*, *Dico*, *Addico*; that is, according to ſome Commentators, * *Do actionem*, *Dico jus*, *Damno*; or, according to others, † *Do bonorum poſſeſſionem*, *Dico jus*, *Addico id de quo quæritur*.

ALL the other days, except thoſe called Interciſi, had the name of *Ne*

* I grant an action, I adminiſter juſtice, I condemn.

† I give poſſeſſion of the effects, I adminiſter juſtice, I judge the cauſe in queſtion.

faſti,

fasti, which were days when no causes were tried, nor assemblies of the people held, on account of their being deemed inauspicious. Horat. lib. 2. od. 13.

Dies Comitiales, were days in which they were permitted to assemble the people. Ovid. Fast. 1. 47.

Dies Comperendini, were the days fixed for a person to appear, who had given bail. Macro. Saturn. 1. 16.

When any one intended an action against another, the party was allowed three days to prepare his answer, and sometimes the term was prolonged, upon his giving sufficient security.

Dies Stati, were the days fixed for the trying a cause betwixt a Roman and a Stranger. Cic. Off. 1. 12.

Dies Præliares, days upon which they

Macro. 5. 1. 16.

they might fight the enemy; for there were certain days, upon which, to draw out an army, or exercise troops, the Romans thought an impiety, unless they were attacked, as the Saturnalia, &c.

THERE were also some, which they deemed prosperous; these they called *Dies albi*, or *candidi*; whereas those which were deemed unprosperous were named *Dies atri*, such as the day following the Calends, Nones, and Ides in every month, and in general every day which had been unfortunate to the Romans.

A. Gell. Noct. Attic. lib. 5. cap. 17.

Of

III.

OF THE CALENDS, NONES, AND IDES.

THE Romans reckoned the days of the months by Calends, Nones, and Ides. They called the first day of every month, the Calends, from the old Latin word Kalo, which has the same signification as the Greek verb καλέω, I call; because in the time of Romulus, and many years after him, the month beginning with the moon, a plebeian Pontiff (*minor Pontifex*) was appointed to observe the new moon, which, as soon as he perceived, he made known to him who presided over the sacrifices, called Rex Sacrificulus, or Rex Sacrorum; and after he had offered a sacrifice with him, he caused the people to be assembled in the capitol, and informed them how many days they must recken to the Nones;

A. Gell. 15. 27.

Nones; and according as they fell upon the fifth or ſeventh day of the month, he pronounced the word Kalo five or ſeven times.

Macro.

THE Nones were ſo called, becauſe from that day to the Ides, were always nine days.

THE Ides were ſo called from the Tuſcan word *Iduare*, which ſignifies to divide, for the Ides divided the month into two parts, almoſt equal.

IN the months of March, May, July, and October, the Nones fell on the ſeventh, and the Ides on the fifteenth. In the other eight months, the Nones happened on the fifth, and the Ides on the thirteenth.

THE laſt day of every month was called Pridie Calendas, or Calendarum, always adding the name of the following

ing

ing month; as for example, the 31ſt of January was called Pridie Kalendas Februarii, laſt but one, Tertio Kalendas Februarii, and ſo on retrogreſſively to the Ides.

THE

THE ROMAN CALENDAR.

JANUARY.		FEBRUARY.	
1	Kalends.	1	Kalends.
2	4 Non.	2	4 Non.
3	3 Non.	3	3 Non.
4	Prid. Non.	4	Prid Non.
5	Non.	5	Non.
6	8 Id.	6	8 Id.
7	7 Id.	7	7 Id.
8	6 Id.	8	6 Id.
9	5 Id.	9	5 Id.
10	4 Id.	10	4 Id.
11	3 Id.	11	3 Id.
12	Prid. Id.	12	Prid. Id.
13	Id.	13	Id.
14	19 Kal.	14	16 Kal.
15	18 Kal.	15	15 Kal.
16	17 Kal.	16	14 Kal.
17	16 Kal.	17	13 Kal.
18	15 Kal.	18	12 Kal.
19	14 Kal.	19	11 Kal.
20	13 Kal.	20	10 Kal.
21	12 Kal.	21	9 Kal.
22	11 Kal.	22	8 Kal.
23	10 Kal.	23	7 Kal.
24	9 Kal.	24	6 Kal.
25	8 Kal.	25	5 Kal.
26	7 Kal.	26	4 Kal.
27	6 Kal.	27	3 Kal.
28	5 Kal.	28	Prid. Kal.
29	4 Kal.		
30	3 Kal.		
31	Prid. Kal.		

THE ROMAN CALENDAR.

MARCH.		APRIL.	
1	Kalends.	1	Kalends.
2	6 Non.	2	4 Non.
3	5 Non.	3	3 Non.
4	4 Non.	4	Prid. Non.
5	3 Non.	5	Non.
6	Prid. Non.	6	8 Id.
7	Non.	7	7 Id.
8	8 Id.	8	6 Id.
9	7 Id.	9	5 Id.
10	6 Id.	10	4 Id.
11	5 Id.	11	3 Id.
12	4 Id.	12	Prid. Id.
13	3 Id.	13	Id.
14	Prid. Id.	14	18 Kal.
15	Id.	15	17 Kal.
16	17 Kal.	16	16 Kal.
17	16 Kal.	17	15 Kal.
18	15 Kal.	18	14 Kal.
19	14 Kal.	19	13 Kal.
20	13 Kal.	20	12 Kal.
28	12 Kal.	21	11 Kal.
22	11 Kal.	22	10 Kal.
23	10 Kal.	23	9 Kal.
24	9 Kal.	24	8 Kal.
25	8 Kal.	25	7 Kal.
26	7 Kal.	26	6 Kal.
27	6 Kal.	27	5 Kal.
28	5 Kal.	28	4 Kal.
29	4 Kal.	29	3 Kal.
30	3 Kal.	30	Prid. Kal.
31	Prid. Kal.		

The Roman Calendar.

May.		June.	
1	Kalends.	1	Kalends.
2	6 Non.	2	4 Non.
3	5 Non.	3	3 Non.
4	4 Non.	4	Prid. Non.
5	3 Non.	5	Non.
6	Prid. Non.	6	8 Id.
7	Non.	7	7 Id.
8	8 Id.	8	6 Id.
9	7 Id.	9	5 Id.
10	6 Id.	10	4 Id.
11	5 Id.	11	3 Id.
12	4 Id.	12	Prid. Id.
13	3 Id.	13	Id.
14	Prid. Id.	14	18 Kal.
15	Id.	15	17 Kal.
16	17 Kal.	16	16 Kal.
17	16 Kal.	17	15 Kal.
18	15 Kal.	18	14 Kal.
19	14 Kal.	19	13 Kal.
20	13 Kal.	20	12 Kal.
21	12 Kal.	21	11 Kal.
22	11 Kal.	22	10 Kal.
23	10 Kal.	23	9 Kal.
24	9 Kal.	24	8 Kal.
25	8 Kal.	25	7 Kal.
26	7 Kal.	26	6 Kal.
27	6 Kal.	27	5 Kal.
28	5 Kal.	28	4 Kal.
29	4 Kal.	29	3 Kal.
30	3 Kal.	30	Prid. Kal.
31	Prid. Kal.		

THE ROMAN CALENDAR.

JULY.		AUGUST.	
1	Kalends.	1	Kalends.
2	6 Non.	2	4 Non.
3	5 Non.	3	3 Non.
4	4 Non.	4	Prid. Non.
5	3 Non.	5	Non.
6	Prid. Non.	6	8 Id.
7	Non.	7	7 Id.
8	8 Id.	8	6 Id.
9	7 Id.	9	5 Id.
10	6 Id.	10	4 Id.
11	5 Id.	11	3 Id.
12	4 Id.	12	Prid. Id.
13	3 Id.	13	Id.
14	Prid. Id.	14	19 Kal.
15	Id.	15	18 Kal.
16	17 Kal.	16	17 Kal.
17	16 Kal.	17	16 Kal.
18	15 Kal.	18	15 Kal.
19	14 Kal.	19	14 Kal.
20	13 Kal.	20	13 Kal.
21	12 Kal.	21	12 Kal.
22	11 Kal.	22	11 Kal.
23	10 Kal.	23	10 Kal.
24	9 Kal.	24	9 Kal.
25	8 Kal.	25	8 Kal.
26	7 Kal.	26	7 Kal.
27	6 Kal.	27	6 Kal.
28	5 Kal.	28	5 Kal.
29	4 Kal.	29	4 Kal.
30	3 Kal.	30	3 Kal.
31	Prid. Kal.	31	Prid. Kal.

THE ROMAN CALENDAR.

SEPTEMBER.		OCTOBER.	
1	Kalends.	1	Kalends.
2	4 Non.	2	6 Non.
3	3 Non.	3	5 Non.
4	Prid. Non.	4	4 Non.
5	Non.	5	3 Non.
6	8 Id.	6	Prid. Non.
7	7 Id.	7	Non.
8	6 Id.	8	8 Id.
9	5 Id.	9	7 Id.
10	4 Id.	10	6 Id.
11	3 Id.	11	5 Id.
12	Prid. Id.	12	4 Id.
13	Id.	13	3 Id.
14	18 Kal.	14	Prid. Id.
15	17 Kal.	15	Id.
16	16 Kal.	16	17 Kal.
17	15 Kal.	17	16 Kal.
18	14 Kal.	18	15 Kal.
19	13 Kal.	19	14 Kal.
20	12 Kal.	20	13 Kal.
21	11 Kal.	21	12 Kal.
22	10 Kal.	22	11 Kal.
23	9 Kal.	23	10 Kal.
24	8 Kal.	24	9 Kal.
25	7 Kal.	25	8 Kal.
26	6 Kal.	26	7 Kal.
27	5 Kal.	27	6 Kal.
28	4 Kal.	28	5 Kal.
29	3 Kal.	29	4 Kal.
30	Prid. Kal.	30	3 Kal.
		31	Prid. Kal.

THE ROMAN CALENDAR.

NOVEMBER.		DECEMBER.	
1	Kalends.	1	Kalends.
2	4 Non.	2	4 Non.
3	3 Non.	3	3 Non.
4	Prid. Non.	4	Prid. Non.
5	Non.	5	Non.
6	8 Id.	6	8 Id.
7	7 Id.	7	7 Id.
8	6 Id.	8	6 Id.
9	5 Id.	9	5 Id.
10	4 Id.	10	4 Id.
11	3 Id.	11	3 Id.
12	Prid. Id.	12	Prid. Id.
13	Id.	13	Id.
14	18 Kal.	14	19 Kal.
15	17 Kal.	15	18 Kal.
16	16 Kal.	16	17 Kal.
17	15 Kal.	17	16 Kal.
18	14 Kal.	18	15 Kal.
19	13 Kal.	19	14 Kal.
20	12 Kal.	20	13 Kal.
21	11 Kal.	21	12 Kal.
22	10 Kal.	22	11 Kal.
23	9 Kal.	23	10 Kal.
24	8 Kal.	24	9 Kal.
25	7 Kal.	25	8 Kal.
26	6 Kal.	26	7 Kal.
27	5 Kal.	27	6 Kal.
28	4 Kal.	28	5 Kal.
29	3 Kal.	29	4 Kal.
30	Prid. Kal.	30	3 Kal.
		31	Prid. Kal.

OF THE PRINCIPAL FESTIVALS OF THE ROMANS.

JANUARY.

THE first of January was consecrated to Janus, Juno, Jupiter, and Esculapius; and as it was the first day of the year, they were accustomed to make presents one to another, which were called Strenæ; this day was also remarkable by the Magistrates entering upon their charge.

Ovid. Fast. 1. 71.

THE 9th, they offered the sacrifices called Agonalia, in honour of Janus.

Ovid. Fast. 1. 316.

THE 11th, they celebrated the Carmentalia, in honour of Carmenta, the mother of Evander.

Varr. 1. 5.

FEB.

FEBRUARY.

THE 15th was the festival called Lupercalia, in honour of the god Pan, whose Priests, called Luperci, on this day ran naked through the streets, striking every one they met. This festival was established by Evander, according to some; but others say, that it was instituted by Romulus and Remus, in memory of their being suckled by a wolf.

Ovid. Fast. 2. 267.

THE 17th, they celebrated the Quirinalia, in honour of Romulus. Also on this day they had what was called the sacrifices of fools, *Feriæ Stultorum*, that is to say, those who expiated, on this day, the faults they committed through ignorance, inattention, or weakness, which they did by sacrifices or offerings of things out of season.

Varro, lib. 5. de L. L.

ALSO the Fornacalia, in honour of

Ovid. Fast. 2. 527. the goddess Fornax, who presided over ovens; they made sacrifices near the ovens, and offered roasted corn to the gods, in memory of the former times, when, being unacquainted with the art of making bread, they roasted their corn.

Ovid. Fast. 2. 569. THE 21st was the sacrifice called Feralia, offered in behalf of the dead to the Manes, or Genii, who wait upon persons coming into, or going out of the world.

Ovid. Fast. 2. 617. Valer. Max. 2. 1. THE 22d was the festival called Charistia, or festival of friends and relations; it began with compromising all differences and renewing friendships, and ended in feasting and rejoicings.

Var. lib. 5. de L. L. Ovid. Fast. 2. 47. THE 23d was the feast called Terminalia, instituted to the god Terminus.

Ovid. Fast. 2. THE 24th, they commemorated the Regifugium,

Regifugium, or flight of Tarquinius Superbus from Rome.

THE 27th, they had horſe races, in the field of Mars, called Equiria. Ovid. Faſt. 2.

MARCH.

THE 1ſt of this month they celebrated the feaſt called Matronalia, in honour of Mars, when the women aſſembled and prayed to Juno for the preſervation of their huſbands. On this day the prieſts of Mars danced through the city with ſhields in their hands. Ovid. Faſt. 3. 170.

THE 6th was celebrated as the day on which Julius Cæſar was created High Prieſt. Ovid. Faſt. 3.

THE 14th, they had horſe racing in honour of Mars.

Ovid. Fast. 3. 523, &c.

THE 15th was celebrated the festival of Anna Perenna, on which they had feasts and rejoicings, both in the city and country, upon the banks of the Tiber, having huts raised on that spot on purpose. This Anna Perenna was the daughter of Belus, and sister of Dido, whom she accompanied in her flight to Carthage. After her sister's death she sailed for Italy, met with a kind reception from Eneas. But Lavinia, his wife, plotting her death, and she being informed of it by her sister in a dream, fled to the river Numicius, who received her, and thus she became a nymph of that river.

Sueton. in Cæs. cap. 88.

THEY also commemorated on this day, the assassination of Julius Cæsar, called Parricidium.

Ovid. Fast. 3. 771.

THE 17th, they held the feast called Liberalia, in honour of the god Liber, or Bacchus.

ON

On this day the Toga Virilis, or manly robe, was given to the youths who had attained their ſeventeenth year.

The 19th, they begun the Quinquatria, in honour of Minerva, which laſted five days, the fifth of which was called Tubiluſtrium, that is, the purification of trumpets, by the ſacrifice of a ſheep, in a place called Atrium ſutorium.

Juv. Sat. 10. Varro, de L. I. Feſtus in Tubiluſtris.

It was on this day that young people brought their entrance money to their maſters, at firſt going to ſchool, which entrance money was called Minerval.

The 25th, they had feaſts and rejoicings called Hilaria, in honour of the mother of the Gods.

Macro. Saturn. I. 21.

The 31ſt, they waſhed the ſtatue of the mother of the Gods, in the river

Ovid. Faſt. 4. 340. Almo; this feſtival was called *Lavatio Matris Deum.*

April.

Valer. Max. 8. 15. THE 1ſt of this month, ſacrifices were offered by women to Venus Verticordia, that ſhe might change their lewd affections to chaſtity; their offerings were flowers and myrtle. They alſo made offerings to Fortuna Virilis, that ſhe might conceal the defects of their perſons from the men.

Ovid. Faſt. 4.

Ovid. Faſt. 4. 355. THE 4th, they begun the Megaleſian games, in honour of Cybele, which laſted ſix days.

Varr. L. L. 5. 3. The 15th was the Fordicidia, ſo called, *a ſordis bobus cædendis*, becauſe upon this day they ſacrificed thirty cows big with calves, in honour of Jupiter; the eldeſt of the Veſtal Virgins

Virgins burned the calves, the aſhes of which were preſerved in the temple of Veſta, and were uſed to purify the people at ſome particular feſtivals.

The 19th, they had horſe racing in the great Circus; on this day alſo the Ludi Cereales, in honour of Ceres, were repreſented. Liv. 30. 39. Cic. Att. 2. 12.

THE 21ſt, they celebrated the Palilia, in honour of Pales, the goddeſs of Huſbandry, to whom they offered milk. This was alſo the feſtival of lying-in women; and this day was likewiſe called the birth-day of Rome, *Natalis Urbis*, becauſe on this day the city was founded. Tib. 2. 5. 8. Prop. 4. 4. 73. Paterc. 1. 8. Ovid. Faſt. 5. 806.

The 23d was the feſtival of the firſt Vinalia, when they offered new wine to Jupiter and Venus. Plin. 18. 24. Ovid. Faſt. 4. 842.

THE 25th was the Robigalia, a feſtival to the goddeſs Robigo, to intreat Ovid. Faſt. 4. 901.

Varr. L. L. 5. 3. that their corn might not be hurt by blasts and mildews.

Plin. 11. 20. Ovid. Fast. 4. THE 28th, the Ludi Florales, in honour of Flora, the goddess of Flowers, and lasted six days.

MAY.

Ovid. Fast. 5. 129. THE 1st, they celebrated the festival of the Houshold Gods, called Præstites, for having presided over the preservation of the walls of Rome.

133. ON this day they also held a festival to the good goddess *Bona Dea*, otherwise called Fauna, Ops, Fatua, and Γυναικεία.

Plin. 36. 27. Varr. L. L. 5. 3. THE 2d was the festival called Compitalia, or feast of highways.

Ovid. Fasti. 5. 421. THE 9th, they held the festival of Lemuria,

Lemuria, or of nocturnal Spirits, which lasted three nights. Pers. 5. 185.

THE 12th, they had games in the Circus in honour of Mars. Ovid. Fasti, 5.

THE 15th was the birth-day of Mercury, and the festival of the Merchants. Fast. 5.

THE 23d was the second Tubilustrum, and as also the festival of Vulcan. Fasti, 5. 726.

THE 26th was the second Regifugium, that is, of the Priests, who had the name of king, after having sacrificed in the field of Mars, and fled from the Assembly, that they might not be any obstacle to the public affairs. 729.

THE 27th was dedicated to public fortune. Fasti, 5. 731.

JUNE.

Ovid. Fast. 6. Macro. Saturn. l. 12.

THE 1st, they celebrated the festivals of the goddess Carna, of Juno Moneta, of Mars, and of the goddesses Tempestates, who presided over the weather.

Ovid. Fasti, 6. 201.

THE 3d was consecrated to Bellona, the goddess of war.

Fasti, 6.

THE 9th, they held the Vestalia, or festival of Vesta.

Fasti, 6. 475.

THE 10th, they celebrated the Matralia, or feast of Matrons, in honour of the goddess Mater, Matuta, or Leucothea.

JULY.

JULY.

THE 5th, they celebrated the Populifugia, the day when they fled, being defeated by the Tuſcans. Macro. Sat. 3. 2

THE 6th, the Ludi Apollinares were exhibited, which laſted eight days. Cic. Att. 2. 19.

THE 7th was the Nonæ Caprotinæ, or feaſt of maid ſervants, becauſe on this day the free women and ſlaves ſacrificed to Juno, under a wild fig-tree, *ſub Caprifico*. Macro. Saturn. lib. 1. cap. 11.

The 15th was the feſtival of Caſtor and Pollux; and on this day the Roman Knights went on horſeback from the temple of honour to the capitol. Varro, L. L. 4. 10.

THE 19th, the games called Lucaria commenced, which laſted four days; they were held in a wood, between the way called Salaria and the Tiber. Varr. L. L. 5. 3.

Theſe

Theſe games were inſtituted in memory of the Romans having been vanquiſhed, and put to flight by the Gauls, and concealed themſelves in this wood.

THE 23d was the feſtival in honour of Neptune.

THE 25th, they dedicated to Furina or Laverna, goddeſs of thieves, and they had games in honour of her, which laſted ſix days.

Varro.

AUGUST.

THE 13th, they ſacrificed to Diana, in the Sylva Aricina. This was alſo the feſtival of ſlaves, *Feſtum ſervorum et ſervarum.*

THE

THE 17th was the festival of the Portumnalia, in honour of Portumnus, the god of mariners and harbours. Varr. L. L. 5. 3.

THE 18th, they celebrated the Consualia, in honour of Consus or Neptune, and in memory of the carrying away of the Sabine virgins. Varro, L. L. 3.

THE 23d, they celebrated the games called Vulcanalia, in honour of Vulcan. Col. 11. 3.

THE 27th, they celebrated the Volturnalia, supposed to be in memory of the victory gained by the Romans over the Latins, under the conduct of T. Manlius Torquatus and P. Decius Mus; and of the division of the country of the Latins, and that of the Capuans, among the Romans as far as the river Volturnus. Liv. lib. 8. cap. 11.

SEPTEMBER.

SEPTEMBER.

Plin. 15. 1.

THE 2d, they celebrated the victory that Auguſtus gained over Mark Anthony and Cleopatra, at the battle of Actium.

THE 4th, the Roman games, *Ludi Romani*, began, which laſted eight days.

Tacit. lib. 1.

THE 15th, the grand Circenſian games were repreſented, which laſted five days. Theſe games were invented by Romulus, to favour his deſign of carrying off the Sabine virgins.

THE 29th was a feaſt in honour of Minerva.

OCTOBER.

THE 5th, was the feſtival called Mundus Patet, and the ornaments of Ceres were ſhewn.

THE

THE 11th was the festival called Meditrinalia, in honour of the goddess Meditrina; on this day they were accustomed to make libations of old and new wine mingled together, and drink it in the manner of a medicine, repeating these words, "*Novum vetus* "*vinum bibo, novo veteri morbo me-* "*deor.*" I drink old and new wine, and I cure my new and old disorders.

Varro, lib. 5. de L. L.

Festus.

THE 12th was the festival called Augustalia, in honour of Augustus, for settling peace in various parts of the world.

Tacit. Ann. 1. 15.

THE 15th was the festival called Fontinalia, on which they crowned the wells and fountains.

Varr. L. L. 5. 7.

THE 19th was a solemn feast called Armilustrum, when the people, being armed, sacrificed at the sound of trumpets.

Festus.

THE 27th, they celebrated the games to Victory, instituted by Sylla; these

Paterc. lib. cap. 27.

Ascon. in Ver. 2. these continued to the end of the month.

NOVEMBER.

THE 13th, they made a feast in the temples to Jupiter and the other gods, which was called Epulum Indictum.

THE 15th, and the two following days, the Plebeian games were represented in the Circus.

DECEMBER.

Hor. 1. 4. 11. Vide Alex. ab Alex. THE 5th, they celebrated the Faunalia, in honour of Faunus, god of fields, woods, and fowlers.

Liv. lib. 2. cap. 21. THE 17th was the festivzl called Saturnalia, in honour of Saturn. This festival

festival was at first celebrated on the nineteenth, and continued but one day; then they prolonged it for seven days; and at last it was fixed at three. They were days of debauchery and dissoluteness, in which the masters waited upon their servants; and presents were mutually made one to the other, particularly wax candles, which afterwards were offered upon the altar of Saturn.

Macro. Saturn. 1. 20.

Just. 43. 1.

THE 19th was the third day of the Saturnalia, and the festival called Opalia, in honour of Ops, wife of Saturn.

Vide Plin. 19. 6.

THE 20th was the Sigillaria, or Festum Sigillariorum, a kind of fair, which lasted seven days, in which were sold little images, or puppets, called Sigilla Fictilia, and with which the purchasers made an expiatory offering, to Dis or Pluto, for themselves and families.

THE

Plin. 3. 5.

THE 21ſt, they celebrated the Angeronalia, which were alſo called Divalia, in honour of Angerona, the godde ſs of ſilence, who was ſuppoſed to drive away pains and diſeaſes.

Macro. Saturn. 1. 10.

Varro, L. L. 5. 3.

THE 22d was the Compitalia, which were feaſts in honour of the rural gods, called Lares or Compitalitii, and were made in croſs ſtreets and highways.

Tacit. Ann. 16. 21.

THE 24th, they repreſented the Ludi Juvenales, for the exerciſe of youth, and inſtituted by Nero.

Macro. Sat. 1. 16.

BESIDES the fixed feſtivals of the calendar, which were called Feriæ Stativæ, they had others, (as we obſerved before) called moveable feaſts, or *Feriæ Conceptivæ*, which we ſhall now deſcribe.

Gell. 4. 6.

THE Feriæ Latinæ were eſtabliſhed by Tarquinius Superbus, in memory of

of the treaty of peace which he had made with the Latins, and were celebrated on Mount Alba, upon which a temple was built, common to both nations, in which they every year sacrificed a white bull, of which all the towns comprised in the treaty had a part, swearing at the same time eternal friendship to each other. Varr. L. L. 4.

THIS solemnity was accompanied by games and feastings; and though it continued one day only in its first institution, it was by degrees increased to four.

THE Consuls fixed the day for the celebration of these feasts, before they quitted Rome, to go to their provinces, and so exact were they in the ceremonies of these festivals, that if they failed in the least thing, they were obliged to begin afresh.

THE Paganalia were feasts of the country people, instituted by Servius Tullius, Varro, L. L. 5. 3. 1

Tullius, in honour of the goddesses Tellus and Ceres, and were celebrate after the first seed time.

Vide Liv. lib. 39. cap. 8.

THE Bacchanalia were celebrated in the night, in honour of Bacchus, with every kind of immodesty and debauchery: but they were abolished by a decree of the Senate, in the consulship of Sp. Posthumius Albinus, and Q. Marcius Philippus.

Liv. lib. 39. cap. 19.

Virg. Geor. 1. 340.

Vide Cato, de rust. cap. 134. cap. 141.

THE Ambarvalia, so called from *ambiendis arvis*, were celebrated in the spring, in honour of Ceres, Janus, Jupiter, and Mars. They were solemn processions accompanied with singing and dancing, three times round their fields, leading the victims with them, which were afterwards sacrificed; and prayers were put up for the prosperity of that year's corn.

THE Amburbialia were solemn processions

ceſſions round the city, leading the victim with them which was to be ſacrificed; and prayers were put up to the gods, for the proſperity of the commonwealth. Feſtus.

CHAP.

CHAP. XV.

OF THE ROMAN MONEY.

AMONG the Romans the As was chiefly the ſtandard for reckoning of money. It derives its name from *æs*, braſs, becauſe it was made of that metal; and was at firſt of a pound weight, which was divided into twelve ounces. In the time of the firſt Punick war, the As was reduced to two ounces; in the time of the ſecond, it was reduced to one, when Q. Fabius Maximus was dictator; at laſt, by a law of Papirius, it was reduced to half an ounce, and continued the ſame ever after.

Plin. lib. 33. cap. 3.

QUADRANS and Teruncius were the fourth part of an As, and are uſed to ſignify the ſmalleſt braſs coin, after the reduction of the As.

THE

THE Seſtertius was the ſmalleſt ſilver coin, and contained two Aſſes and an half; it was marked with IIS, LLS, which ſignify 2½ Aſſes or 2½ lbs. becauſe the As firſt weighed a pound.

THE Nummus was the ſame as the Seſtertius, when mentioned as a piece of money.

FOUR Seſterces make a Denarius, which was a piece of ſilver containing 10 Aſſes.

A thouſand Seſterces, or 250 Denarii of ſilver, make a Seſtertium.

THE Aureus was a gold coin, worth 25 Denarii or 100 Seſterces.

THE Solidus was a gold coin, and was never of the ſame weight or value, but varied according to the times, and the different proportions of gold and ſilver.

THE Semissis was generally half a Solidus. The Tremissis was one third.

II.

A TABLE OF THE ROMAN MONEY, ACCORDING TO THE ENGLISH STANDARD.

	£.	s.	d.	
As - - -	0	0	$0\frac{3}{4}$	10
Sestertius - -	0	0	$1\frac{3}{4}$	75
10 Sestertii -	0	1	$7\frac{1}{4}$	5
100 Sestertii -	0	16	$1\frac{3}{4}$	
1000 Sestertii or 1 Sestertium	8	1	$5\frac{1}{2}$	
10 Sestertia -	80	14	7	
100 Sestertia -	807	5	10	
1000 Sestertia -	8072	18	4	
10,000 Sestertia	80,729	3	4	
100,000 Sestertia	807,291	13	4	
A Denarius -	0	0	$7\frac{3}{4}$	
Aureus - -	0	16	$1\frac{3}{4}$	
Talentum Atticum	193	15	0	

OF

III.

OF THE ROMAN WEIGHTS AND MEASURES, ACCORDING TO THE ENGLISH STANDARD.

THE names of the weights among the Romans, were as follow:

THE As, or pound, was twelve Unciæ, and equal to twelve ounces avoirdupoiſe; the Deunx, was eleven ounces; the Dextans, ten ounces; the Dodrans, nine ounces; the Bes, eight ounces; the Septunx, ſeven ounces; the Semis, ſix ounces; the Quincunx, five ounces; the Triens, four ounces; the Quadrans, three ounces; the Sextans, two ounces.

THE ounce, or Uncia, was divided into Drachmæ, or drams.

PROPORTIONAL TABLE ACCORDING TO THE ENGLISH STANDARD.

Avoirdupois.

		lb.	oz.	drs.
8 Drachmæ -	1 Uncia	0	1	0
3 Unciæ -	1 Quadrans	0	3	0
2 Quadrantes, or 3 Sextantes	1 Semis	0	6	0
2 Semisses -	1 As -	1	0	0
3 Quadrantes	1 Dodrans	0	9	0
2 Trientes -	1 Bes -	0	8	0
3 Trientes -	1 As -	1	0	0
1 Deunx -	-	0	11	0
1 Septunx -	-	0	7	0
1 Quincunx -	-	0	5	0

MEASURES.

IV.

MEASURES.

THE ROMAN SQUARE MEASURE.

THE like names were alſo uſed by the Romans in ſquare meaſure, as in weight.

THE Jugerum contained about 28800 ſquare feet, or 2 roods 18 poles, 250.05 ſquare feet.

	Square Feet.
The Jugerum contained -	28800
Deunx - - -	26400
Dextans - - -	24000
Dodrans - - -	21600
Bes - - - -	19200
Septunx - - -	16800
Semis - - - -	14400
Quincunx - - -	12000
Triens - - - -	9600
Quadrans - -	7200
Sextans - - -	4800
Uncia - - -	2400

LONG MEASURE.

	Eng. Paces.	Feet.	Inch.
An Uncia was	0	0	0.967
Pes - -	0	0	11.604
Cubitus -	0	1	5.406
Gradus - -	0	2	5.01
Paſſus - -	0	4	10.02
Stadium -	120	4	4.5
Milliare -	967	0	0

By this meaſure it may be ſeen, that the Roman Milliare wanted but 445 feet of our Engliſh mile.

LIQUID

LIQUID MEASURE.

		Wine Measure.		
		Eng. Gall.	Pints.	Solid Inch.
	A Ligula was	0	$0\frac{1}{48}$	$0.117\frac{5}{12}$
4 Lig.	1 Cyathus	0	$0\frac{1}{12}$	$.469\frac{2}{3}$
6 Lig.	1 Acetabulum	0	$0\frac{1}{8}$	$.704\frac{1}{2}$
2 Acetab.	1 Quartarius	0	$0\frac{1}{4}$	1.409
2 Quart.	1 Hemina	0	$0\frac{1}{2}$	2.818
2 Hem.	1 Sextarius	0	1	5.636
6 Sext.	1 Congius	0	7	4.942
4 Cong.	1 Urna	3	$4\frac{1}{2}$	5.33
2 Urn.	1 Amphora	7	1	10.66
20 Amph.	1 Culeus	143	3	11.095

THERE were others, ſuch as the Cadus, Congiarus, and Dolium, which were of no certain meaſure.

THE Sextarius and Libra, were divided into 12 equal parts, and the Calices, Sextantes, Quadrantes, and Trientes, were denominated according to the number of Cyathi which they contained.

DRY MEASURE.

		Eng. Pecks.	Gall.	Pints.	Sol. Inch.
	A Ligula contained	0	0	$0\frac{1}{48}$	0.01
4 Lig.	1 Cyathus	0	0	$0\frac{1}{12}$	.04
6 Lig.	1 Acetabulum	0	0	$0\frac{1}{8}$	.06
4 Acet.	1 Hemina	0	0	$0\frac{1}{2}$	.24
2 Hem.	1 Sextarius	0	0	1	.48
8 Sext.	1 Semimodius	0	1	0	3.84
2 Semim.	1 Modius	1	0	0	7.68

CHAP.

CHAP. XVI.

OF THE MANNER OF WRITING AMONG THE ROMANS.

THE art of making paper was a long time unknown; and the ancients used to write upon the inward rinds of trees, called Libri; whence a book was called Liber, from the matter with which it was made.

THE large leaves of an Egyptian rush, called Papyrus, was also used to write upon. Shortly after the invention of this Egyptian paper, Ptolomy the king of that country, restrained the common use of it, on account of the great emulation between him and Eumenes, king of Pergamus, concerning their libraries.

Vide Guilandinum de Papyro, et in eo Scalig.

Plin. lib. 13. cap. 11.

Plin. lib. 13.

THUS deprived of the uſe of Papyrus, Eumenes (or as ſome ſay Attalus) ſhortly after diſcovered the method of making parchment, which was called Pergamena, or Pergamenta, from the name of the country.

Pellitar in Orat. pro A. Cæcinna.

AT this time, the Romans uſed to write on wooden tables covered with wax, called in Latin *Tabulæ ceratæ.*

Vide Eraſm. Adag.

THEY did not write with ink and a quill, but with an inſtrument of ſteel or iron, called Stylus, which had a ſharp point at one end, for writing, and was broad and flat at the other, for eraſing; whence the term Stylus for the mode of writing, and the expreſſion "*Stylum invertere*," turning the end of the Stylus in order to eraſe.

Hor.

THEY uſed to write their accounts on theſe kinds of tables, for which reaſon *tabulæ accepti et expenſi*, ſignified reckoning books. Their ſtatutes were

Cic. pro Q. Roſc, 1.

alſo

alſo written on tables, which were called *Tabulæ publicæ*, and ſignify, in Engliſh, ſtatute books or records.

THEY ſometimes wrote upon plates of lead; hence Suetonius makes uſe of the expreſſion *charta plumbea:* concerning all which, to be more fully informed, read the forementioned reference of Pliny.

Suidas in voce.

Sueton. Nero, 20. Tacit. Ann. 2. 69.

THEIR mode of ſealing their letters, was by laying a blank table over that which was written, binding it round with ſtrong thread, and ſealing the knot with wax; whence Cicero ſays, *Linum inſcidimus*, we opened the letters: and Plautus, *Cedo tu ceram ac linum: age, obliga, obſigna cito.* The impreſſion was commonly their own image, or that of their anceſtor. The matter on which the impreſſion was made, was not always wax, but ſometimes a kind of tempered chalk, which occaſioned that expreſſion of Cicero, *Signum ille animadvertit in cretula.*

Cic. Orat. Catil. 3.

Lipſius.

Cic. in Verr. 4.

CHAP. XVII.

OF THE IMPLEMENTS OF HUSBANDRY.

I.

OF THE PLOUGH.

VARIOUS have been the conjectures of commentators concerning the conſtruction of the Roman plough, and perhaps no difficulty whatever, in the claſſics, hath employed ſo much paper and time, to ſo little purpoſe.

I ſhall not attempt to ſtart any new opinion upon the ſubject, but content myſelf with giving the ingenious Mr. Dickſon's

Dickſon's ideas of the Roman plough, who appears to me to have given a better deſcription of it, than any who have written before him.

OF THE DIFFERENT PARTS OF THE ROMAN PLOUGH.

1. THE Buris was the ground work of the plough, and the part to which all other parts were fitted and adjuſted. It was a curved piece of elm, of great ſtrength. Virg. Georg. 1. 169.

2. THE Temo was the beam of the plough, and was about eight feet long from its junction with the Stiva, as Mr. Dickſon underſtands "*a ſtirpe.*" It was alſo joined to the Buris. Varro de L. L. lib. 6. Georg. 1. 171.

3. THE Stiva was the handle of the plough. Col. lib. 1. cap. 19.

4. THE

Pallad. lib. 1. tit. 43.

4. THE Aures were fixed to the Buris, and were uſed for plowing in ſeed; they were of the ſame nature as our mould boards; and thoſe ploughs which had them were called Aurita.

Varro. lib. 1. cap. 29.

Vide Servius in Geor. 1. 172.

THE Dentale was that part on which the Vomer was put, and was fixed to the Buris.

Virg. Geor. 1. 46.

THE Vomer and Culter were ſhares.

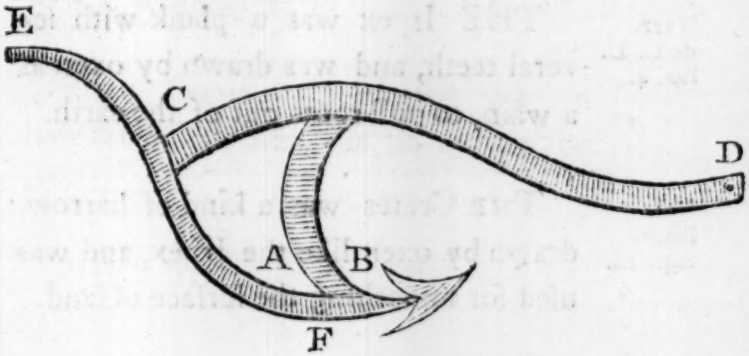
Plin. Nat. Hiſt. lib. 18. cap. 18.

Plin. lib. 18. cap. 19.

THE Ralla was the plough-ſtaff, and was uſed to clear the ſhare.

THE

THE FORM WHICH MR. DICKSON SUPPOSES THE ROMAN PLOUGH TO HAVE BEEN IN.



SUPPOSE A B represent the Buris, and C D the Beam, E F will represent the Handle or Stiva fixed to the Buris at A, and F A will represent the Dens or the Dentale and Share fixed to the Buris at B, and to the Handle at F.

FOR a fuller account of the plough, and the author's reasons for the form given, I advise the young student to read carefully the Husbandry of the Ancients, vol. 1. chap. 18.

OF

OF THE IRPEX, CRATES, RASTRUM, AND SARCULUM.

Varr. de L. L. lib. 4.

THE Irpex was a plank with ſeveral teeth, and was drawn by oxen as a wain, to pull roots out of the earth.

Col. lib. 2. cap. 18.

THE Crates was a kind of harrow, drawn by oxen like the Irpex, and was uſed for ſmoothing the ſurface of land.

Cato, cap. 10.

THE Raſtrum was a hand-rake, uſed in gardens and corn-fields, for breaking clods and covering ſeeds. It had four teeth.

Col. lib. 2. 11. Lib. 10. 91.

THE Sarculum was a hand-hoe and rake upon one ſtaff; it was alſo uſed for making furrows.

Varro de L. L. lib. 4.

THE Ligo was a kind of ſpade uſed in gardens and vineyards.

THE

THE Pala was a kind of inſtrument reſembling the Ligo. Colum. lib. 10. 45.

THE Dolabra appears to have been a kind of adz. Colum. lib. 11. cap. 11.

THE Securis Dolabrata was a hatchet on one ſide, and an adz on the other. Pallad. lib. 2. tit. 1. tit. 3.

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